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Johann Albrecht Bengel

BENGELIUS's

INTRODUCTION

TO HIS

Expoſition of the *Apocalypſe:*

WITH HIS

PREFACE to that WORK,

And the greateſt Part of

THE CONCLUSION OF IT:

And alſo his *Marginal Notes* on the TEXT,

WHICH ARE

A SUMMARY of the whole EXPOSITION.

TRANSLATED from the HIGH-DUTCH

By *JOHN ROBERTSON*, M. D.

LONDON:
Sold by J. RYALL and R. W[illegible]HY, at *Hogarth's Head* and *Dial* oppoſite to Saliſbury-Court, *Fleet-ſtreet.*

M.DCC.LVII.

THE

TRANSLATOR's

PREFACE.

IN the Propoſals for printing the enſuing Treatiſe I declared my high opinion of the merit of the Author, and the Grounds of it; and my Deſign in publiſhing in our language this Specimen of his Works, that as a taſte *it may whet the reader's appetite after the* reſt of them: *of which therefore it will be proper to give here a ſhort Account.*

THE *pious Author propoſed to himſelf* one principal Deſign *in his Studies; in the Execution of which he employed moſt and the beſt years of his life, and laid out on it the talents* GOD *had enriched him with—a great* Sagacity, *a ſound* Judgment, *and an indefatigable* Induſtry, *and all the ſtock of uſeful* Knowlege *he had acquired by the prudent uſe of theſe.* This Deſign *was*, to illuſtrate the NEW

TESTAMENT, *not barely by ſhewing the ſenſe and* meaning *of thoſe ſacred writings, but alſo the* grandeur *and majeſty of the* Sentiments, *and the* dignity *and* beauty *of the* Expreſſion *in a Stile venerably ſimple and delicately affecting.*

FOR *this purpoſe, he judiciouſly obſerved, a* correct Copy *of the ſacred writings was neceſſary in the firſt place: which he accordingly prepared* for himſelf, *by many years ſtudy in examining and digeſting into order (which he has done with a* clearneſs *and* facility *that could ſcarcely have been hoped for) the vaſt collections of his predeceſſors, eſpecially Dr.* Mill's, *and his own from MSS. which they had not ſeen; and publiſhed it* for the benefit of others *at Tubing A°.* 1734, *in* 884 *pages in* 4^to^ *(of which the Text takes up* 368*) with the following title:*

I. H KAINH ΔIAΘHKH. NOVUM TESTAMENTUM GRÆCUM, ita adornatum ut *Textus* probatarum editionum medullam, *Margo* variantium lectionum in ſuas claſſes diſtributarum, locorumque parallelorum delectum, *Apparatus ſubjunctus* criſeos ſacræ, Millianæ præſertim, compendium, limam, ſupplementum ac fructum exhibeat; inſerviente *Jo. Alberto Bengelio.*

THE *same year he publiſhed, at Stutgard, an* 8^vo Edition of the TEXT *and marginal* VARIOUS READINGS *and parallel places, but without the critical Apparatus: which I have not been able to procure, though deſirous to have it as a Curioſity in its kind, as having but one error of the preſs, viz, a wrong accent on the word* μακεδονιαν, 1 Cor. xvi. 5, vid. Gnom. in locum. *He had alſo begun a* ſecond 8^vo *edition, entirely the ſame,* in the TEXT, *with the two former, but a little different in the* MARGIN *as to the Greek letters* α, β, γ, δ, ε, *one of which in all his editions he puts after each various reading to ſignify his approbation or diſapprobation and the degree of it (*α *the beſt,* ε *the worſt,* γ *doubtful); ſome of which are here alter'd, eſpecially* γ *into* β *or* δ, *after* 18 *years time for farther enquiry. He did not live to ſee this finiſhed. It came out at Tubing, A^o.* 1753, *in* 495 *pages. In the preface to this* 3^d *edition he mentions a Treatiſe he had by him ready for the preſs and would ſoon publiſh, viz.* CLAVICULA N. TEST. GRÆCI *ex iteratâ* hacce recognitione *editi*, quæ et *generalia* fundamenta criſeos N. T. ita repetit, ut noviſſimæ exceptiones præcidantur, &

ad multa *singulatim* loca N. T. reſiduis unius alteriuſve eruditi viri oppoſitionibus ſatisfacit, alienaſque correctiones, meaſque curas ulteriores adjicit. *I am but* very lately *informed that this treatiſe is printed, and has been ſold at London:* ſo that *I have not* yet *had an opportunity of ſeeing a work the title of which and the character of it's Author raiſe my expectation high.*

THE *next thing to be done was to communicate the* Obſervations *he had for many years been making on the Scriptures of the New Teſtament. But, in order to avoid interruptions and digreſſions in that work, and to attain in it the utmoſt Brevity, of which he is ever ſtudious that the attention of the reader may not be diverted from the Text itſelf; he put the general things, that related to many particular texts, into* two ſmall Treatiſes: *the* firſt *of which is a* new Harmony *of the Evangeliſts, which he wrote in High Dutch and publiſhed at Tubing A°.* 1736, *in* 390 *pages in* 8vo *with this Title*

II. JOHANN Albrecht Bengels richtige HARMONIE der vier &c: *i. e. An exact* HARMONY *of the four* EVANGELISTS, *in which the*

History, the Works and the Words of JESUS CHRIST our LORD *are disposed in their proper* natural Order, *for confirmation of the truth, and for exercise and edification in piety: by* John Albert Bengel. *With a Preface &c.*

THE second of these two *is the* Chronology, *not only of the New, but also of the Old Testament, nay* of all ages past *from the Creation, and* future *till the end of time: a singular and surprising work, and well worthy of the Attention both of the* pious *and of the* learned; *which was printed at Stutgard A°.* 1741, *in* 441 *pages in* 8vo, *entitled*

III. Jo. Alberti Bengelij ORDO TEMPORUM, *à Principio* per Periodos œconomiæ divinæ historicas atque propheticas, *ad Finem usque* ita deductus ut *tota* Series & quarumvis *Partium* Analogia sempiternæ virtutis ac sapientiæ cultoribus *ex Scripturâ veteris et novi Testamenti*, tanquam uno reverâ documento, proponatur.

BUT *before this last mentioned book he thought it proper to publish his* Exposition of the Revelation, *because in the* INTRODUCTION to it *(which is the ensuing Tract) he had established* a main principle *of his Chronology, especially*

of future times: which he did accordingly, A°. 1740 *at Stutgard in* 1162 *pages in* 8^vo *under the following Title,*

IV. ERKLARTE OFFENBARUNG &c, *i. e. An* EXPOSITION of the REVELATION *of St. John, or rather of* JESUS CHRIST, tranſlated *from the original Text reviſed,* opened *by means of the prophetical Numbers, and* offered to the conſideration *of all that regard the Work and the Word of the* LORD, *and deſire to be* rightly prepared *for thoſe Occurrences that are near at hand: by* John Albert Bengel.

The Author himſelf (in §. 177 *of his* Abriſs *&c. to be ſpoken of by and by) mentions a* 2^d *edition of this work, A°.* 1746; *in which he has briefly confuted the Moravians' Miſapplication of the excellent things ſaid of the Church of Philadelphia to the Church of the Brethren as they call it, and the perſevering oppoſition they make to the right uſe of the Revelation, in p.* 1163--1172. *But theſe* 10 *pages ſeem, by their numbers following immediately after the laſt (viz. the* 1162^d*) page of the Book, to be a ſeparate Appendix not interwoven into the body of the work; the* 2^d *edition of which, as it conſiſts of the ſame number of pages as the firſt, one*

would think ſhould not differ from it but in that Appendix. Yet I was willing to ſee it, and it is near a twelvemonth ago that a German Book-ſeller at London was employ'd to get it for me: but I have not ſeen it yet. I had patience with another of them two years in procuring me ſome other of our Author's works; and at laſt had them by other means. This difficulty or negligence I cannot account for: but it accounts for ſome defects of my narrative.

THE *laſt Part of the Work, and to which the reſt were preparatory, was a continued Series of Obſervations or* Annotations on *all the books of the* New Teſtament. *It was printed at Tubing A°.* 1742, *in* 1208 *pages in* 4°, *with the following Title*;

V. GNOMON [a] NOVI TESTAMENTI, in quo, ex nativa verborum vi, Simplicitas,

[a] THE Author's Deſign being to *point out* in the briefeſt manner the Emphaſis, the Beauty, the Method of the *Text*, without taking off the reader's attention from the Text itſelf; he would have called it an *Index* of the N. T. But being prevented the uſe of a metaphor taken from that *finger* with which we *point* at any thing (common uſage having affixed a different meaning to *Index* when ſpoken of a book) he borrow'd one from that part of a Sun-Dial that *points out* the Hours, and from thence call'd his work a *Gnomon* to the N. Teſt.

Profunditas, Concinnitas, Salubritas ſenſuum cæleſtium *indicatur*, operâ *Jo. Alberti Bengelij*.

THESE *are the ſeveral Parts of his* principal Work, *viz*, That *on the New Teſtament: of which I have given no larger an account than juſt to inform the Reader of the general deſign of them; having reſtrained my ſtrong inclination to give them ſeverally their due praiſe, that I might not anticipate his pleaſure in finding them of much higher value than he can conceive from any thing I have ſaid of them.*

As *to his* ſmaller *Works: — he publiſhed*, before *any of the above-mentioned*,

1. ST. CHRYSOSTOM'S *Dialogue on the* PRIESTHOOD, *in Greek and Latin, with Notes, at Tubing, A°.* 1725, *in* 518 *pages in* 8vo. *In the preface to this is his* Prodromus Novi Teſtamenti *Græci rectè* cauteque adornandi, *or* Propoſals *for printing the above-mentioned critical edition of the Greek N. Teſtament. And*

2. GREGORIJ NEOCÆSARIENSIS PANEGYRICUS: *which I have not ſeen.*

As *it is impoſſible the ſame work ſhould univerſally pleaſe men of oppoſite opinions and taſtes; our Author was, after publiſhing the N. Teſt. attacked by two different ſorts of writers, ſome*

accuſing him of over-caution *and* timidity *in admitting the various readings of the MSS. which differ from the common editions, and others of* too great forwardneſs *and* temerity *in receiving them: a good proof that he really went in the right middle way avoiding both extremes. He vindicated himſelf againſt both in* two DISSERTATIONS. *I can add nothing to what he ſays himſelf concerning ſome* OCCASIONAL PIECES, *in* §. IV *of the enſuing Preface: nor can I tell whether his* GERMAN TRANSLATION of the N. TEST. *mentioned in* §. III. *of the ſame has been publiſhed. And it little concerns our purpoſe that in* 1715 *he gave an edition of ſome* Part of *Tully's* works.

3. BUT *a ſmall Piece which he had written, A°.* 1743, *at the requeſt of ſeveral friends who were earneſtly deſirous to have his opinion of Count Zinzendorf and his Herrnhuters, viz,* XX REMARKS on the CHURCH of the BRETHREN ſo called—*this ſmall Piece, I ſay, is more worthy of our Notice, as it gave occaſion for his publiſhing afterward a more conſiderable work, viz, a larger and* fuller account *of theſe people. The* Remarks *were not intended for*

the publick view; but the Leaders of the Moravians *(for the Count and his people pretend to* that *Name, and are commonly ſo called among us) having got a Copy of them, at a Synod which they held at Marienborn, the Count wrote his* Obſervations *on them, and publiſhed* both *together. Bengelius, otherwiſe uſefully employed, and ever averſe to the diſagreeable office of* diſputing (*that is, moſtly of laying open that* chicane *which many diſputants artfully make uſe of in order to prevent a controverſy from being determined*) *declined publiſhing any thing more about the Moravians, 'till a* ſcandalous *report being propagated that he* approved *the New-moravian Scheme, or at leaſt had* engag'd *himſelf to publiſh nothing more concerning it, and finding the frequent* Variations *and new-modellings of it were in a continual progreſs from bad to worſe, he determined to digeſt in order his obſervations and reflexions of many years on the Moravians and their Cauſe, and lay them before the world. Accordingly he publiſhed them at Stutgard A°.* 1751, *adding as an Appendix, the afore-mentioned* Remarks *with the* Count's Obſervations *on them and* his own Reply *to*

these, and some other occasional Papers *relating to the same subject. The whole is contained in* 550 *pages in* 8vo *(whereof the Appendix makes* 96) *under the following Title:*

ABRISS DER so genannten BRUDERGEMEINE, in welchem &c. *i. e.* A DRAUGHT OF THE CHURCH OF THE BRETHREN as they call it, *in which their* Doctrine *is examined and their* Cause tried, *the Good and the Evil distinguished, and particularly* Spangenberg's DECLARATION *and the* Ordinary's short and PEREMPTORY THOUGHTS *are set in a clear light, by* John Albert Bengel. *The Count was no stranger to the Character of our Author, and, even when he wrote his Observations on the* XX *Remarks, professed a great Respect for him, saying among his Friends,* 'O 'that this beloved man would go on in this spirit 'to give a censure of my writings and princi-'ples; to which our Docility might perhaps be 'a better answer than an explication by words.' *He has now gratified this desire; requiring, he says, no submissive* Docility, *but earnestly wishing to be useful, and seriously protesting that he writes this* Draught *in the* same spirit, *of*

charity and love of the truth, as he wrote the Remarks. The Idea Bengelius had early form'd of the Ordinary, and in which many years obſervation ſtill confirmed him, was, That of a man who had a mind to do our Saviour a ſervice in ſome extraordinary *manner, and in whoſe opinion a good deſign and meaning well made all ſorts of methods lawful and fair. He believed that the* young *Count* began in the ſpirit: *whether he believed the Ordinary and his Brethren* went on *ſo, or in a new way of their own, will plainly appear to the readers of this Draught: in the ſtile and manner of which he expects that thoſe who are throughly acquainted with the whole affair, and are impartial, will think he ought to have dealt* more ſharply *with the Moravians; and that thoſe who are not, will judge he might have treated them* more gently: *and to the taſte of theſe laſt, who are by far the greater number, he declares he has adapted himſelf, though many of them may perhaps think otherwiſe.*

THUS *much may ſuffice to give my reader a general Notion of the Nature of thoſe Writings which I would recommend to him, I hope to his*

great benefit. As to the outward Circumſtances of the Author's life, I cannot gratify the reader's curioſity (for I have not been able to gratify my own) with any account of them.

As *to the preſent Work: ſince* the REVELATION *contains a* Prophecy *of the ſtate of the* Chriſtian Church *through* all ages; *it nearly concerns every* Chriſtian *rightly to* underſtand *it, in order to conduct himſelf in a manner ſuitable to the particular* time he lives in, *and to know in what part of the Prophecy* that time *is ſpoken of. The whole* EXPOSITION *of the Apocalypſe is a very clear and well-ſupported Interpretation of the Meaning and* Senſe *of the Prophecy; and the enſuing* INTRODUCTION *to it ſettles the proper* Time *of every event foretold in it: and from thence it appears that within* 54 *years from this preſent time,* many and great Events[b] *and of the utmoſt Importance to every living Soul, eſpecially to* Chriſtians *and* Jews, *are to be expected: ſome of which* cannot be far off, *if they are not already begun. Let the People of* theſe Nations *take a ſober view of the preſent ſtate of their* wordly affairs, *and a ſad and ſorrowful one of the ſtate of* Re-

[b] See §. VII. of the laſt Section of the *Concluſion.*

ligion among us, *where open and avowed Infidelity, and its neceſſary conſequence a general Corruption of Manners, is daily ſpreading: and then let them ſeriouſly bethink themſelves (thoſe of them who are not ſo intoxicated as to make a jeſt of all ſerious thinking) whereabout they are, and* what they have to expect.

My *looking upon this ſmall Treatiſe as a* very ſeaſonable Admonition to the preſent and to the riſing Generation, *determined me to the choice of it as a proper Sample of the uſeful and edyfying Works of its Author. And I am* therefore *the more ſorry that it ſhould come out ſo much later than it was expected and than I hoped and believed it would. I ſolemnly declare that I did not delay the publication of it ſo much as one day in order to increaſe the number of Subſcriptions, after there were ſo many as to anſwer the purpoſe mentioned in the Propoſals, viz, to ſecure me from being* a loſer *by the undertaking. I was* indeed *ready to put to the preſs all that I had* promiſed *in my Propoſals* [*viz, the* Preface, *the* Introduction *and the greater* part *of the* III^d *Section* of the Concluſion; *which I computed would amount all together to* 240

pages] *early in the Summer: but the Printer was obliged to wait more than four months for a* new Letter *(that I might exceed rather than fall ſhort of what I had engaged for) tho' expecting it week after week. When at laſt the work was begun, an accident in his affairs, for which he is no ways to be blamed, occaſioned a very ſlow progreſs in it at firſt, and much ſickneſs retarded it after.*

BUT *perhaps the reader may have little cauſe to complain of the Delay: ſince I have employed the leiſure it gave me in adding (I hope, for his benefit) a Tranſlation of the* I^st^, II^d^, *remainder of the* III^d^, *the* IV^th^ *and* VII^th^ *Sections of the* Concluſion, *as alſo the Author's ſhort* marginal Notes *on his new Tranſlation of the Revelation from the original Text reviſed, prefixed to his Expoſition, of which they are a Summary, exhibiting a general View of the Scheme and Oeconomy of the Apocalypſe; all which bring the Book to the bulk in which it now appears. And here I beg leave to take notice, ſince printing by* Subſcription *has often been abuſed to mean and ſelfiſh purpoſes, that this* voluntary *Addition is an inconteſtable proof that* no lucrative mo-

tive *lay concealed under the pretence of* publick benefit *which I gave as my principal reaſon for publiſhing this Treatiſe. Much leſs was I moved by any deſire of* Reputation: *for in* England *no kind of writing does a man leſs credit than tranſlating; and in a work of this nature a faithful repreſentation of the ſenſe of the Author (which I hope I have given) in plain language is all that is neceſſary; ornaments of ſtile, the chief ground of a tranſlator's claim to honour, being moſt wanted where the Senſe is of leaſt Value.*

PITCOMB, in *Somerſetſhire*,
April 18, 1757.

ERRATA.

Page x. line 1. for intrude, read *obtrude*.—p. xxiii. l. 14. for has gone, r. has *yet* gone.—p. li. l. 14. for caſe, r. *cauſe*.—p. 85. l. 19. for C. xviii. r. C. xvii.—p. 179. l. 2. for left between them, r. left *over and above* them.—p. 227. l. 8. for again, with, r. *again*. *With*.—p. 283. l. 2. for Revelation, r. *relation*.—p. 294. l. 21. for Dr. Emiliane's, r. *D'Emiliane's*.—p. 305. l. 16. for this, r. *his*.—p. 324. for THOUGH, r. THROUGH.

BENGELIUS's

PREFACE

TO HIS

EXPOSITION of the REVELATION.

THE CONTENTS.

§ I. *THE* Importance *of the* REVELATION.

II. *The* Occasion *of this* Illustration *of it.*

III. *The* Parts *of which it consists.*

IV. *The* Difference *between this and some other works of the Author.*

V. *The main* Design *of this.*

§ VI. *Six Sorts of* Syſtems *of the Apocalypſe.*

VII. *An* Admonition *concerning the Expoſitions that prevail at this Day.*

VIII. *The* Ground *of this preſent Expoſition.*

IX. *It's* Fullneſs, *and it's Relation to* our Times, *eſpecially with regard to the* Roman Papacy.

X. *The Author's* Orthodoxy; *particularly as to the* thouſand Years.

XI. *Concerning the* Determination *of the prophetical* Times.

XII. *Of practical* Uſes.

XIII. *A neceſſary* Admonition, *and an Anticipation of* objections *that might be made hereafter.*

XIV. *Of the* Stile.

§ xv. *The* Concluſion, *That the* TIME IS AT HAND.

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O LORD JESUS,

* *Deal bountifully with thy ſervants, that we may live and keep thy word.*

Open thou our eyes, that we may behold wondrous things out of thy Revelation.

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* PSAL. cxix. 17, 18.

DEAR READER,

OUR Lord and Saviour JESUS CHRIST, both before his Paſſion and after his Reſurrection foretold many things to his Diſciples, and they again, in quality of his *Apoſtles*, to the faithful after our Lord's Aſcenſion; as may be ſeen in ſeveral places of the Holy Scriptures of the new Teſtament. But among theſe we have only one Book that is wholly and expreſſly *prophetical*; which, for that very reaſon, becauſe it is the *only one* of the kind, is ſo much the more conſiderable. This is the *Revelation of St. John*, or rather the REVELATION OF JESUS CHRIST, which he ſent to his Servant John, Rev. i. 1. This Prophecy

(however little it may be regarded) requires the particular attention of the men of the preſent and riſing generation. If any one then undertakes to contribute, to the right underſtanding or the ſalutary uſe of it, ſomething that has not perhaps been obſerved before, he ought, whoever he be, to have one fair hearing, if not preferably to others, yet equally with them; 'till it appears whether, with God's help, he can make good his Pretenſions. I will explain myſelf on this head with Simplicity, Uprightneſs, and Perſpicuity.

II.

After I had ſpent a conſiderable time on the Criticiſm and Expoſition of the *Greek New Teſtament*, and, in the year 1724, was come as far as to the *Revelation*; I took in hand this

part of Scripture very unwillingly, and my only motive for undertaking of it at all was, that the work might not come out deficient in a principal part, having no Design or Expectation of making any extraordinary discovery. When I was come near the intended Conclusion, there opened unexpectedly to my view a Resolution of the prophetical numbers contained in the xiiith and xxist chapters, and of the great things there spoken of. Now as I had not in the least before then been in search of this, so I had no reason to shut my eyes against the arising light; I went on therefore in this track, and frequently found that one thing after another laid itself open to me. The Importance of the subject and regularity of the work, and my earnest desire to draw up a

ſatisfactory Plan of the agreement between the Prophecies and the Events (to the conſideration of which I was awaken'd by the notorious tragical doings at ‡Thorn, which fell out even in our own time, by which the quantity of blood formerly ſpilt on the ground has been ſomewhat increaſed anew) induced me to communicate ſome part of my thoughts to thoſe who might in one way or other be aſſiſtant to me, or whom I might excite to a further purſuit after the truth.

Now the thing having ſpread farther than I had thought or apprehended; many perſons, learned and illiterate, artful and ſincere, Clergymen and Laymen, pious and vicious, peo-

‡ The Maſſacre at Thorn happened in the year 1724, of which a ſhort account may be ſeen in Salmon's modern Hiſtory in the preſent ſtate of Poland, Chap. v.

ple of leiſure and of buſineſs, acquaintances and ſtrangers, experienced and unexperienced, thoſe who had before embraced other opinions, and thoſe who began but now to enquire, of both ſexes, of all ranks and ages, imparted to me their thoughts (which were very various, partly favouring my Scheme, and partly oppoſing it) moſtly by word of mouth, often by writing, and ſometimes too in print. This proved very ſerviceable to me by putting me upon conſidering many things more maturely, guarding them more carefully, and expreſſing them more clearly. So, tho' the moſt conſiderable objections ſtruck not at *me* in particular, but in general at the *ſtudy* of the Revelation, nay at the *Revelation itſelf*; I continued to adhere purely to the *Word of God*, and

went on without being diſcouraged in meditating on it (I hope not fruitleſſly) as I do ſtill. Some friends though they did not mean that I ſhould deſiſt from this ſtudy, yet deſired to reſtrain me, and in a manner conjur'd me that I would publiſh no part of it; but others urged me to publiſh it reſolutely and without delay. Theſe laſt, as they found opportunities, have imperceptibly puſh'd me on and even drawn out of me one thing after another before the Plan was come to due maturity. It was, I may preſume, the will of God that it ſhould not be buried in the earth; and I adore his providence, who, by the courſe the thing has now taken, has eaſed me of the burthen of ſollicitous deliberation, whether I ſhould ſpeak out, or keep ſilence.

In the mean time, as I intrude nothing upon any man, ſo neither do I decline the labour of *diſcovering* what I know of theſe things, to thoſe who hope for any benefit from them; nay at laſt *That* became almoſt indiſpenſible, in order to obviate thoſe notions which people aſcribed to me contrary to my ſentiments. They have on this occaſion had various conjectures; but I aſſure them that I know nothing of any cabbala, of any divination, of any aſtral influence, or any ghoſt or apparition. The ſource of ſuch and ſo very different opinions concerning *a new diſcovery of ancient Truth* is this,—that many do not underſtand, or do not conſider, how rich a treaſure the *Holy Scriptures* are. I am nothing; and if *somewhat of the Truth* has fallen to my lot, I found it in the

common way or high road to heaven, by ſearching the *Word of* God with ſimplicity, and without any option of mine. *This* I diligently laid up, and now expreſs it conſcientiouſly *in proportion* to the degree of Certainty I have of it, (which in the circumſtantials is often ſmall enough, but in the ſubſtantial part is, thro' God's grace, ſtrong and clear) and *modeſtly* offer it to examination. By *ſuch* reſtrictions as theſe, by the aſſiſtance of the Truth of God, I ſhall limit myſelf in all that I advance, and therefore hope I ſhall not be reproached, either before or after my death, for any thing that I ſhall ſay.

III.

In this manner there is here propoſed to all who are willing to receive it. (1.) The whole Text of the *Revela-*

tion in the German tongue, tranſlated from the Greek, reviſed in the way I did the whole New Teſtament† ſome time ſince, according to the moſt approved Manuſcripts. [Many people do not like new tranſlations of all the New Teſtament or all the Holy Scriptures; but allow a new tranſlation of ſingle books for an Expoſition of them, as for inſtance Ghebard's twelve *minor Prophets:* and this Tranſlation of the *Revelation* may ſerve in the mean time for a ſpecimen of a German Tranſlation of the whole New Teſtament which I have written a conſiderable time ago, but don't think to publiſh unleſs there appears a reaſonable expectation of more benefit from it than con-

† Publiſh'd 1734 at Tubing in quarto, with critical notes; and at Stutgard in octavo, without them.

tention about it: in which caſe it might come abroad accompanied with the neceſſary Explanation of thoſe turns of expreſſion that will ſometimes occur different from the German Idiom, but eſpecially with uſeful Illuſtrations of the moſt difficult places, and edifying Annotations.] Why we ſhould read after this or that manner in the original Text, I have ſhewed ‡ elſewhere; and what great ſtreſs ought to be laid upon a carefully reviſed Text, eſpecially in the *Revelation*, may appear from its being in many places the principal foundation of the explanation. A ſhort § Abſtract of the Expoſition is given on the margin of the text. (2.) The EXPOSITION

‡ In the quarto Edition mentioned in the laſt note.

§ See this after the Introduction.

at large, which consists of three parts, First, in the *Introduction* there is an *Analysis* of the Prophecy in general, and that both of the *Things* and the *Times* contained in it. After that follows a continued *Exposition* from beginning to end of the text; every verse of which is repeated before the remarks upon it. In the *Conclusion* will be added some points that concern the Exposition in general.

IV.

In my *Latin Annotations* on the New Testament, entitled the ‡ Gnomon, which will be published in due time, there will be Notes on the *Apocalypse* too: but this present Ex-

‡ The Author in his Preface to the *Gnomon* (which was printed in quarto at Tubing 1742) gives a prudent reason for his using so uncommon a name, which it will be much to the benefit of the readers of that Book never to forget.

poſition is almoſt every where different from them. As ſome things † were more proper to be expreſſed in Latin for the uſe of the learned in the languages, and yet the ſubſtance of the matter might as well be deliver'd in the vulgar language for the uſe of thoſe that are not ſo; I have *accordingly* diſpoſed of my Remarks in the one or the other of theſe Treatiſes: each of which is indeed an entire one in its kind, yet it will be moſt profitable to read them both together. I have alſo heretofore publiſhed in *Literary Journals* ſome things relating to this Subject; particularly, in the 10th part of *Alten und neuen aus dem Reich Gottes*, what I call'd a ‡ *Plan* or *Draught:* in the 23d part of *Geiſt-*

† Such as Criticiſms on the Signification of the Original Words, the Phraſeology, &c.

‡ Grund-Riſs.

lichen Fama, A ‖ *Caution for good men:* and in ſome of the former parts, one or two § *Declarations*, &c. for which the Editors of thoſe Collections had given me occaſion. But now in this German and the other Latin Treatiſe, all theſe are brought together, explained and compleated. After publication of theſe two treatiſes, I muſt, and willingly do, ſubmit myſelf to the Judgment of all that are ſkilled in diſcerning of Truth.

V.

The principal Deſign of this Expoſition is this,—that That *only* which is contained or implied in the Words of the Prophecy may be pointed out and clearly deduced to Edification; but not that every ſort of Doctrine and Reflection which ſuch and ſuch words

‖ Verwahrung guter Seelen. § Anzeige.

might ſuggeſt ſhould, on occaſion of them, be produced, tho' good in itſelf. An over-curious Inquiſitiveneſs is not proper here, as it might ſeem to be to men of a warm imagination, but only a becomingly accurate ſearch, which will approve itſelf to the attentive reader by the conſtant harmonious agreement of all the points and all the manners of expreſſion.

VI.

In what manner the Interpretations of the *Apocalypſe* have varied from the *earlieſt times* of the Chriſtian Church to our days; and how, amidſt the frequent enlargings of the limits of the Time in conſequence of theſe variations and of the manifeſt miſreckonings, the Truth, like the Heart-blade or Spire in a plant, has remained

unhurt; and how even the Fibres and Shoots of the right ſenſe, that were torn off and ſecreted, are found all together in an Interpretation now at length growing up to maturity; this, I ſay, is deduced and laid before you in the * *Concluſion*. I preſume alſo that I am not ſo unacquainted with the principal *modern* writings on the *Revelation* that it will be any great diſadvantage to our Subject. All the Syſtems we have of the *Apocalypſe* may be divided into theſe *ſix Claſſes*; of each of which I will ſubjoin one Example.

1. Some go in a *metaphyſical* and *theoſophical* way; for inſtance *Timotheus Philadelphus*.

* Part 4th which is an hiſtorical account of the ſeveral Expoſitions of the Apocalypſe, from the earlieſt ages to the preſent times.

2. Most proceed in a *hiſtorical* manner; and of theſe again ſome reſt in *Generals*, as Mr. Chancellor *Pfaff* of *Tubingen*.

3. Some come to *Particulars*, and refer moſt things either to the Hiſtories of the *Jews* and *Romans* of the firſt ages, as *Herman von der Hardt*;

4. Or have a view to the times of the *Reformation*, as *Jac. Koch*;

5. Or they ſtill wait for *things to come*, ſo that according to them even the *ſeven Churches* are only typically fulfilled, and of the reſt not ſo much as the *firſt Seal* in any manner; as Dr. *Joachim Lange*;

6. Or they interpret the Prophecy concerning all thoſe things, one after another, which have come to paſs *ſince St. John's time to this Day* and what

ſhall farther come to paſs *from hence to the end of the world*, as § *Luther*.

Among ſo many Expoſitions as we have, it will be hard to find one that has in it but a ſingle article of any conſequence by which it is as different from theſe ſix claſſes, as they are from one another. In all of them, *ſome* lay aſide all Reckoning of the Times or *Chronology*, and thus neglect a neceſſary *Datum* for the Analyſis; *others* build their Analyſis on the prophetical Day, which they very erroneouſly take for a *whole Year*; an Error that has of a long time been a great hindrance to many Proteſtants, notwithſtanding their otherwiſe good cauſe, yet is ſtill very common in

§ This muſt be the Perſon meant by an ambiguous Expreſſion in the Original. At leaſt, both *Luther* and *Bengelius* himſelf, are of this 6th Claſs.

England and Holland; on the contrary, many in Germany begin now to take the Times too ſhort, and for the moſt part according to the *common acceptation* of the words, crowd almoſt all, from the 4th even to the 19th chapter, into the narrow ſpace of *three years and a half* of calamitous times; and make the ſpace before and after them ſo large, that they would be at a loſs to refute any perſon that would be ſo extravagant as to put off thoſe *better days* which *they* acknowledge and hope for, 'till ſeveral generations hence.

VII.

In other points I do not ſpend much time in refuting falſe opinions; only I look upon it as neceſſary to examine the moſt commonly read, moſt celebrated and neweſt Interpre-

tations, and especially *that* which lays so much stress on the lately mention'd *three years and a half*,—as the principal Texts they are built upon come in our way: which is done with all modesty and sobriety ‡ in the INTRODUCTION § XL, LV, LVI, in the *Commentary* or *Exposition* on Chap. v. 1. vi. 2, 11. viii. 1, 7. xii. 12. xiii. 1, (under the 10th *Thesis*) 15. xvi. 1. xvii. 8, &c. See also the III and IV[th] Sections of the *Conclusion*.

VIII.

BOTH Extreams, one of which is grounded on the Day of a *year long*, the other on a day of 24 *hours*, with all the difficulties they lie open to, I avoid by the *Calculation* command-

‡ The Citations in the Original are not of the Texts, as here, but of the Pages of the book, (viz.) p. 104. 150. 318. 345. 369. 408. 425. 619. 687. 734. 812. 857. &c.

ed in the Text and not hitherto practiſed by others. This will, in the † *Ordo Temporum*, appear to be the chief Foundation of the whole Chronology of the Scriptures, and lead us on through all in the *right* (viz. well nigh in the *middle*) *way*, chiefly by the *Reſolution* of the *Apocalyptical Times*. Of conſequence the true interpretation of the things themſelves goes on likewiſe in the middle way, between the other interpretations, in a direct and ſure road in which no body has gone wrong, and where we ſee ourſelves at no great diſtance from others on both ſides of us. The principal Mean indeed in rightly interpreting the Holy Scriptures, and eſpecial-

† *Ordo Temporum* (a ſmall book of *Chronology*, of 440 pages Octavo in Latin) was publiſh'd at Stutgard, 1741. This and the Author's *New Teſtament* and *Gnomon* may be had at London.

ly the prophetical parts, is the gift of the divine *Grace*. Yet, under that, the *Knowledge* of Languages, Hiſtory, and the like is of ſervice. Many have a little of one of theſe and nothing of the other; and truly one may obſerve a kind of antipathy between theſe two ſorts of perſons; but that is not the fault of the thing, but of human Imperfection. I am contented to be eſteemed inferior to every one of either ſort; yet hope withall that in both together I ſhall not be found utterly fruitleſs. For in the way we are in, we may conſider *inviſible* things, both good and bad, and alſo the *viſible* (or natural, civil and church hiſtory) and regularly diſpoſe of, both what is paſt and what is to come, not only in general but circumſtantially, in its courſe through the

ſeveral centuries one after the other. For which reaſon it is to be hoped that thoſe who make themſelves well acquainted with the preſent Expoſition, will be able to pick out of all others the beſt parts, and alſo reduce to its proper place in the Prophecy every thing that occurs in Hiſtory and actually has come to paſs ſince St. John's Days, as ſome part of the *things that ſhould be thereafter*, chap. i. 19.

IX.

Some perhaps will think I ought to have explained at large and circumſtantially only what belongs to the *preſent* time and not have ſaid much about the *reſt*; that ſo the former might the more readily have catch'd the eye of the reader. But in the manner I have proceeded, *That part*

will be eaſily found out by any body that will turn to the XIII^th^, XVII^th^ and XVIII^th^ chapters. But then theſe chapters are cloſely *connected* with *the reſt:* the Analyſis therefore muſt take in the whole. Beſides, what has no beauty to one may be very uſeful to another. At an Entertainment, one is not to accommodate himſelf wholly to the palate of any ſingle gueſt, however worthy; and therefore he provides Variety, and leaves every one to chuſe what he likes. However it is indeed in a particular manner neceſſary for *theſe our times* that men regulate their conduct by the contents of *the important Chapters* juſt mentioned. At leaſt the hitherto openly maintained Apocalyptical Teſtimony of the *Reformers* againſt the *Papacy* and *Rome*, ſtands firm and unſhaken: and by

virtue thereof, on mature consideration of the Theses in the *Exposition* of c. xiii. 1, of the last remarks on c. xvii. 3, and those on ver. 11, &c, this matter may be most evidently decided, with the approbation of all men of solid sense in the following manner; viz,---They are wrong in this matter 1, Who eagerly interpret every text, if it but sounds frightfully, of the *Pope* and *Rome*. 2,[dly] Who make no distinction between the *Beast* and *the Whore of Babylon*. 3,[dly] Who interpret the *Beast* to be some invisible power that is an enemy to men. 4,[thly] Who thereby understand either the *Heathenish*, or the antient *Christian-Roman*, or the *Roman-German* Empire. 5,[thly] Who begin the times of the *Beast* so far back that they include in them the most excellent Bishops of

Rome in antient times. 6,thly Who ſo fix their eye on the *Papacy* in its preſent ſtate, as if what is propheſied of that ſingular *Antichriſt*, ſo called, were not yet wholly to come hereafter. 7,thly Who do not diſcern that the right expoſition of the Prophecy makes a deciſive Difference between this Papacy and the Proteſtant Churches, in which though in other reſpects, alas! too much divided, nevertheleſs they enjoy many privileges. On the other ſide the three following Poſitions are agreeable to truth, 1, The *Beaſt* riſing out of the ſea is the *Hildebrandine Papacy*; and *Babylon* is the *City or State of* Rome, and conſequently, in and along with that, the *Church of Rome* now ſo degenerated from her antient purity. The difference between them is great, ſee-

ing many Catholicks are zealous for *the Church of Rome* and it's plauſible pre-eminence, who yet bear no good will to the *Papacy*. II, The *Beaſt* riſing out of the *bottomleſs pit* is that ſingular *Antichriſt* ſo called, an Individual, under whom the Papal power, which owes it's growth to ſo many innovations, will be more miſchievous than ever. III, Not only againſt them who worſhip *the Beaſt out of the bottomleſs pit*, but alſo againſt them who before that time worſhip *the Beaſt out of the Sea*, is That *Threatning* pronounced, which is the greateſt in all the Scriptures, and which ſhall reſound powerfully from the mouth of the third angel, *Revel.* xiv. 9, 10, 11.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

I MAKE it my ſtudy to keep cloſe to the plumb-line, as it were, of the Truth, not only in the articles of Faith, but alſo in all the other points that are prophetical, even in my Expreſſions: and particularly I have, in the Expoſition of the xx^th^ chapter, declared the ſoundneſs of my ſentiments with regard to the true and the falſe notions of the *Millennium*. The bare mention of a *Millennium* now no longer raiſes horror or averſion among men of underſtanding. In the fourth Section of the *Concluſion* will be adduced *ten Poſitions* long ſince eſtabliſhed; the laſt of which, concerning the preſent ſubject, has an indiſſoluble connexion with the former nine. 'Tis true human authority has little weight in the Caſe; but whoever reliſhes old better than

new things, let him here conſider ſeriouſly that the firſt nine of theſe Poſitions are to be found all together in the excellent *Luther*; and the tenth was unanimouſly acknowledg'd in the moſt antient times, and even at this day does not meet with any conſiderable oppoſition, though there are here and there ſome few who will be the laſt to aſſent to the truth in this point. My whole Expoſition is conformable to and guided by *theſe Poſitions* ſo that no Expoſitor is leſs liable than I am to be ſuſpected of *Novelty*, if any ſtreſs is laid upon that.

XI.

In a diſquiſition of this nature one cannot leave out the *Chronology* or Determination of the times without being deficient in a principal point; but he can never be too cautious in

his manner of propoſing it. If I had not already let ſo much of that matter come abroad, and yet could have foreſeen how few make a right uſe of it; I would have dealt more ſparingly in it. Now I cannot draw back: but I have all along ſo often proteſted my Caution and Modeſty, that I am afraid it will be irkſome to candid Readers; and on the other ſide, I hope that whatever happens no man ſhall be able to reproach me juſtly with having miſs'd my aim. Three different Parts then concur here to make a complete Expoſition; 1. The *literal* or *hiſtorical Interpretation* itſelf; 2. The *Reſolution* of the *prophetical Times*, where is ſhewn what is the proper length of each of them; 3. The *Connecting* of determinate

parts of the hiſtory of paſt times and of future occurrences with particular Years, Months, &c. This *third* part will be deemed the moſt liable to miſtakes, eſpecially in what we look upon as ſoon to come. But if thoſe times, for example, whoſe end we have deliberately and of purpoſe not expreſſed '*till the Concluſion* of this Expoſition, and then *but conjecturally*, ſhould end later, or even ſooner; nevertheleſs the whole *firſt Point* ſtands firm, namely the *hiſtorical Expoſition* of the XIII^th^ and XVII^th^ chapters; and the *ſecond point* will alſo remain unhurt, viz. The *Reſolution itſelf* of the *prophetical Times*, and conſequently the whole of the INTRODUCTION; in which I have taken great care to treat of the times *wholly in the Abſtract*, and do *not in the leaſt* refer

any of them to any certain Year, nor ſo much as in one inſtance to any part of Hiſtory. Now, he who, becauſe ſome *one conjecture* may fail, ſhould haſtily and eagerly drive on, and reject not only that part of the *Concluſion*, but alſo every thing elſe both in the *Expoſition* and *Introduction*, would do violence and wrong to the truth, to his own loſs. Some may ſay, Would it not have been better to have let alone all Conjectures, and ſtuck only to Certainties? To which I anſwer, He that can in this caſe take preciſely the one without any part of the other, ſhall have my full Approbation. But *could* the Fathers under the old Teſtament exerciſe their Faith and longing Expectation of the *Meſſiah* in ſuch a man-

ner that they must ‡ let alone all Conjectures about the *Time when?* Let one only promise a child something, presently comes the eager ques-

‡ We know from 1 *Pet.* i. 11, that they *did not.*

The Reader will, I hope, indulge me in a short Digression to point out an Inference which seems naturally deducible from the Words of the Text now fallen in our way, 1 *Pet.* i. 10, 11, 12; as I am not aware that it has been observed, and it relates to a Question of great Importance. To *the Prophets who propheſied of the Grace* of GOD *towards* the Christians, it was REVEALED that these Blessings did *not* belong to their *own* Times but to a then *future* Time. But *what Time was ſignified by the Spirit of* Christ IN THEM *teſtifying before-hand the Sufferings of* Christ *and the Glories after them*, was NOT REVEALED to them; else they needed not to have *ſearched* for it. Now *where* could they search but in the *very Words* of the Prophecies delivered by *themſelves* from the *Spirit of* Christ *in them teſtifying, &c.?* But if these *Words* were of their *own chuſing* to express the Ideas or Notions they were inspired with; it was in vain to search for any Notions, implied in or deducible from them, other than what they themselves intended to convey by them and which consequently were REVEALED, because well *known* to them. They knew then that the Words they *spoke* or *wrote* had a more extensive Meaning than they themselves *yet* apprehended, and implied things *yet unknown* to them and likely to be found out by *ſearching*. Therefore the *Words* were *not theirs*, but those *of the Spirit of Christ in them teſtifying, &c.* that is to say, The very WORDS, in which the inspired Writers *spoke* or *wrote* their Revelations, were DIVINELY INSPIRED.

tion, *When?* and if this queſtion is not anſwered, many conjectures ariſe, and no body thinks it needful to reſtrain him. Let us only propoſe and receive the Truth as the Truth, and Conjectures as Conjectures. If any of theſe don't ſuit, in That Particular let the *Contrary of it* be receiv'd as a Truth: which however would not have fallen ſo readily under our obſervation, if it had not been for that ſame Conjecture. And this I think is a fair apology for Conjecturing. But if any one of them ſhould prove to be right, let *That* be reckoned as a Truth; and thereby the Truth will be greatly confirmed in other points too. I intreat my Reader to *remember this paſſage hereafter, wherever there is occaſion*; that if any body makes objections that are

hereby anticipated, there may be *no need every now and then to refer him hither* again.

XII.

If any one is in great expectation of practical uſes, he will not be entirely diſappointed; tho' I am not very copious on that head. A Phyſician cures his patient not by talking, but by doing. We may *propound* the Word of God to one another profitably in *publick diſcourſes* or writings; but *apply* it particularly only in *cloſer converſation:* nay, one that is watchful over his ſoul can beſt apply it to his own uſe in private, by the aid of the Spirit of Grace. Every one ought to propound for the common benefit what is given him; and that too, juſt as it is given him, *Rom.* xii. 6, 7, 8. I deſire not to impart to others any

thing of *my own*; but to point out to them only what is contain'd *in the Scripture* itſelf, and That is always accompanied with a ſalutary power. An Expoſitor, *as an Expoſitor*, ('tis another matter when one is proving or exhorting) is like a man digging a well, who needs not himſelf throw any water into the ſpring, but only contrive that it may run thro' a channel and pipes into the veſſels, without waſte, ſtoppage or foulneſs: and thus he and others come at plenty of water. Many make a wrong uſe of a multitude of practical Obſervations: they grow weary of them, and then let them all paſs unheeded: When a reproof or a comfort is particularly ſuitable to any one, his conſcience will be awakened or his heart fortified by it, when propoſed to him in a ge-

neral manner. Faith, Hope and Charity, when there is any food for them on the way, quickly find it out. It would be in vain to preſs a full Soul to eat and drink; that would only tend to deſtroy his appetite altogether: but a hungry and thirſty man is glad when ſomething is ſet before him, and takes to it preſently. Likewiſe tho' what in reading we apply to ourſelves may not ſtrike ſo ſenſibly and forcibly as a paſſionate diſcourſe that is immediately directed to us; yet both are efficacious, each in it's own way. I don't mean by this to derogate from any man: I only inform you of my manner of writing. Yet ſometimes I come in unexpectedly with *ſomething rouſing:* let him that is ſollicitous about practical Uſes of a right ſort, carry *this* along with him

till he comes to ſuch another paſſage. If in the interim he meets with many things that appear to be leaves without fruit, let him but wait till he has got a comprehenſive view of the whole and he will find the fruit.

XIII.

I WISH every man might take all things juſt as they are offered to him, and in the moſt important places would alſo weigh the words with exactneſs. Thus the whole would be profitable to every one, and do no man any harm. Sometimes I make a Remark that may appear obvious and indiſputable, and therefore ſuperfluous; yet it may be put there to obviate an error, or prevent a miſtake. Thoſe that have read *ſeveral* Expoſitions will often perceive the

reaſon for ſuch or ſuch an Admonition or Caution; others may ſafely let it alone. Sometimes I propoſe in cautious expreſſions Thoughts not yet full ripe; which however by being diſcovered, may give a fair occaſion the ſooner and more adequately to bring to light the ſalutary Truth that is near at hand, but ſtill hid. See for example C. ii. 25. xv. 3, 4. I cannot aſk every one to read the whole: every one is welcome to judge of what he reads in a right manner, and underſtands. To him that caſually glances his eye on ſome one Theſis or other where there are ſome unexpected Particulars, which yet are conſequences from the entire diſcuſſion of the Point, it muſt needs appear a little ſtrange. But if he is a prudent man he will forbear, not only to

contradict, but alſo to give his aſſent. He, that contrary to St. *James*'s Advice,(C. i. 19) but after the way of ſo many learned men, cannot condeſcend to *hear*, to *read* (where there is much to be read) to *learn*; and is *only ſwift* to *ſpeak*, to *write*, to *judge*, or perhaps too, to *Wrath*, to *Heat*; has here Materials enough to work upon: but let him be aſſured there lies alſo a ſtumbling block in his way. I do not aſk my reader to be preſently of my mind in things where I myſelf went through many doubts before I could attain to Certainty: but let him alſo not be poſitive that where he is as yet doubtful no man elſe can be certain. A great many objections, as I have mentioned above, have come to my hands, enough with the anſwers to them to make a pretty

large Volume: ſo that this work is by no means finiſhed in a *hurry*; but is ſo contrived as to include all ſuch objections with their anſwers, in reality, tho' without expreſs mention of them. Some few will be expreſſly anſwered in the following *Introduction* § LIII. Every point will be proved in it's proper place, altho' it may be alledged or cited elſewhere without proof. On ſuch occaſions one muſt be well acquainted in the firſt place with the *Text*, and then with the *proper place* of the *Introduction* and *Expoſition* on each point: otherwiſe he may in due time be obliged to own that his objection proceeded from miſtake and precipitancy. What is contained in this Expoſition or can be fairly inferred from it, that I abide by. On the other ſide let no man

ſuffer himſelf to be drawn in to believe that I have any where ſaid, or given ground for ſaying, any thing that has no relation to or connexion with this Expoſition: but rather, if any one will charge me by word or writing with any thing abſurd, ſcandalous, uſeleſs, high-ſtrained &c, contain himſelf ſo long only as 'till he ſhall have informed himſelf of my real ſentiments; which I declare ſo much the more freely, as I have found by experience that no caution is ſufficient to prevent idle imputations. I muſt obſerve one thing for the benefit of the publick. There is many a man that can find in his heart thro' ignorance, thro' vain glory, out of wantonneſs, without the fear of God, without reſpect to the publick, to blacken his neighbour,

aſperſe him, curtail his expreſſions, pervert his meaning, in a word, lye and calumniate, in his Remarks, Obſervations, Reviews, &c. and all this only becauſe he lives near a Preſs: He that is attacked in this manner, often knows nothing of it, or for certain reaſons does not anſwer, or his anſwer does not come out ſo ſoon, or is not diſperſed ſo far. In the mean time others let themſelves be biaſs'd by thoſe writings, extoll them, bawl and write after them, inflame yet others, unhappily oppoſe the truth under a *fanatical* conceit of Zeal for it, and demoliſh more than perhaps themſelves build in many years: and yet would be conſidered as Heroes and Pillars. O vainly learned World! take Warning my Reader! I am content if thou believeſt *no good* that any one ſays of

me, only beware alſo of admitting *evil* Inſinuations. Hear what I myſelf ſay; and inſpire others with the ſame Caution. From them who ſpeak in the ſpirit of Truth, I accept of every correction or improvement with reſpect: yet nobody, I hope, will charge me with wilfulneſs, if I do not immediately, in complaiſance to other people, retract this or that ſentiment which has oftner than once undergone an Examination and Refinement in the long time it has lain by me. When I was attackt on occaſion of my *Reviſion of* the original *ſacred Text* itſelf, I was oblig'd to make a ſhort Defence more than once: but as to *Expoſitions* (which people may form a right Judgment of when once they have a correct Text) I ſhall ſpend my time much

more ſparingly in Apologies and Vindications; eſpecially if my opponent conceals his name, and beſides produces no Objection but what is here anticipated or anſwered before-hand. On a neceſſary Occaſion I may give a ſhort Anſwer, and perhaps publiſh it in the *Tubing literary News*.

XIV.

As to Perſpicuity; ſince my manner of Writing has appear'd to ſome to be deficient in that reſpect, I have not only taken great care about it myſelf, (as I have already explained myſelf in the *Preface* to the *Harmony of the Evangeliſts* § II. 35. § VIII) but alſo every now and then laid the parts of the work, as I finiſh'd them, before ſkilfull Friends, and profited by their advice.

OBSCURITY may ariſe from a variety of Cauſes, I,st from the *Nature of the Subject's* being ſuch that the Illuſtration of it depends more on laborious ſearches and arguments of tedious deduction than on propoſing of well known and already cultivated parts of learning. II,dly From *a Writer's Inability to expreſs himſelf clearly*; tho' for my part I am not ignorant of the requiſites for Perſpicuity, and in reality I *do*, I hope, moſt times, and even this Moment, write clearly: and conſequently *can* write clearly. III,dly From the *more or leſs clear Knowledge and Certainty* in an Expoſitor; who ought to uſe *Expreſſions* proportioned thereto: by which means he will likewiſe give occaſion to the ſtarting of new Queſtions in the minds

of his Readers, the Solution of which, however, both he and they muſt wait for 'till GOD pleaſes. IV,thly From the *honeſt Carefulneſs* of an Expoſitor, who when any Difficulty falls in his way does not decline the labour of unravelling it; whereas he might have ſilently paſt it over, without any perſon's taking notice of it. V,thly From a *Loathneſs to detain himſelf* with a a Multitude of Words and Expreſſions, when a Multitude of Thoughts flow in upon him. VI,thly From putting *too much truſt* in the diligence and ability of every reader. VII,thly From the *Indolence of the reader*, who perhaps would fain take the thing at a Glance, and can ſcarcely allow himſelf ſo much time, to apprehend the meaning, or even to publiſh a *Recenſion* or *critical Review* of a book, as he

muſt ſpend in reading or writing a paragraph in a News-paper: whereas a diſcourſe whoſe parts have all a cloſe connexion with one another, let the method of it be ever ſo plain and the expreſſion ever ſo clear, will yet remain a very Riddle to every one that does not read the *whole*, or does not read it *right*, or does not read it *oftner than once*. As to the above mention'd *Plan* or *Draught*, which appear'd ſo difficult to *ſome* (tho' not to *all*) there was, (VIII, thly) a farther particular caſe of obſcurity. It was a ſketch of an extenſive and in ſome degree new deſign, whoſe parts were variouſly interwoven with one another; and beſides, on mature conſideration I choſe not to give it in *print* ſo clearly as I had before imparted it to others in

writing in the *Eaſter-Thoughts* ſo called. It was *then* high-time to publiſh ſomething for a teſtimony in caſe of what might happen afterwards; but it was not proper to diſcover all, nor is it *yet*, as to *ſome* Points; but in the *reſt* I have now made it, I preſume, plain enough, nay ſometimes plainer then *many* will like. He that is not ſatisfied with all this, is at liberty to read *this Expoſition* or to let it alone. If he reads, he is intreated to have patience with me, as I was obliged to have patience while I was labouring for his ſervice. If any man has the gift of greater Perſpicuity, and can expreſs in an eaſier manner theſe very things which I lay before him; I ſhall, far from being diſguſted, look upon it with pleaſure. But, to ſpeak the truth, we are grown too

nice, and delicate. Where there is Poverty of Spirit and an Appetite for Truth, where This is regarded not only as food, but alſo as a Medicine; there people will not require every thing to taſte ſo ſweet and preſently to melt upon the tongue, but will alſo ſometimes receive and ſwallow that which is even ſour, or bitter, and not ſerved up in a lordly diſh, and has nothing beſides to recommend it but its wholeſomneſs. How far thoſe who are fond of the mathematical method will find their account here, I cannot ſay. I have made it my Buſineſs to bring *cogent Proofs:* tho' it is not neceſſary to put the ſignatures of the ſeveral poſitions, throughout the whole courſe of the work, like the letters of the A. B. C. on the Keys of

a Spinet. But enough of theſe *circumſtantial* matters.

XV.

An enlarged Heart, purified from ſubtile Self-will, and which acknowledges God in all his gracious Gifts, and praiſes him for them, is not every man's Portion: yet it is particularly and highly requiſite, 'till the uncommon but yet true, variegated and yet ſimple Illuſtration of this incomparable Book, and which tho' not plauſible, is yet ſuitable to the divine Wiſdom, ſhall make it's way thro' ſo many Obſtacles as it will meet with. Thoſe that have been longeſt exerciſed about ſuch things will be moſt at a loſs when they meet with any thing *uncommon*. There may be two Perſons ſo different in their opinions, that it is impoſſible they can both be in the

right ; yet both are convinced of their being ſo. Now each of them preſently runs away with ſomething (as it falls in his way) that he imagines he had made out before, gives ſcarce any farther heed to the truth that would awaken him, and falls aſleep again over his formerly belov'd opinion. For the reſt, ſuch People will think it ſufficient to ſay, this or that remark (namely, where I do not differ from them) is a good one enough; but as to the main point they are greatly at a loſs.—*New Wine requires new Bottles.* I do not mean by this to obtrude myſelf upon any one. God hath taught me, from my youth upward, to have a view to him only ; and in the mean time I have undergone ſo many and ſo various Judgments of Men, that as to matters of

Conſcience 'tis all one to me whether God *and Man*, or God *alone*, approve of my doings. A thing is neither good nor bad in reality for meeting with the ready aſſent of many or few. A greater degree of knowledge awaits Poſterity. To them much, that is now made little account of, will ſerve for a foundation on which to build more; much, that is now current, will no longer paſs; and many proofs that, to moſt men, ſeem not ſufficient now, will then be more than enough. In the mean time, if thoſe who love the *Appearance* of *Jeſus Chriſt* find here veſtiges of the Truth, they will join with me to praiſe the name of God, and help to procure the ſupply of all my defects out of the fullneſs of Grace and Truth which is in *Jeſus Chriſt*, for their own benefit and mine.

The ſame will be done by thoſe who examine what is here laid before them with fervent Prayer, aſſiduous Meditation, and attentive Reflection; who bring it to a greater maturity by means of a greater light or more exact knowledge, and turn it to their own Advantage with regard to *Faith*, *Patience* and *Conſtancy*.

HERE is now before you the REVELATION ILLUSTRATED, Men may pay what regard to it they pleaſe; but that Warning is ſtill in Force, and at preſent in an emphatical ſenſe,

THE TIME IS AT HAND.

Convent of Denkendorf,
Sunday, *Sept.* 4, 1740.

A

GENERAL ANALYSIS

Of the REVELATION,

BEING

BENGELIUS's Introduction to his full Exposition of That Prophecy.

THE CONTENTS.

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XLIV. —*and moreover, what a* Chronos, *a* Kairos, *&c. are,* nearly.

XLV. *By the Help of the* 1000 *Years they are* more exactly *determin'd; and here a* Proportion *running through the whole, and alſo the Number* ſeven *are obſervable.*

XLVI. *Hereby we come ſomewhat* nearer yet *to the true length of the prophetical Times.*

XLVII. *The* 42 *Months and the Number of the Beaſt are of the ſame Length. The Number* Seven *is obſervable in the Months alſo.*

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L. *A* Septenary *obſervable in the former, and a round Number* [*and alſo a* Septenary] *in the latter.*

LI. *The Coincidence of Hiſtory with this Reſolution of the Times is to be ſeen in the* Expoſition *of the Text.*

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LIII. *An* Objection *anſwered.*

LIV. *The remaining Periods of Time are to be reſolved in the Expoſition.*

§. LV. *The above-mentioned four Spheres* (*in* §. xiv. xv.) *are hereby further confirmed:*

LVI. — *and an Interpretation which is at preſent gaining ground, farther oppoſed.*

LVII. *Tranſition to the* Expoſition.

PART FIRST.

I.

THE Prophet *Daniel* was commanded to *ſhut up the words* ſpoken to him, and to *ſeal the Book* 'till *the laſt Times*, Ch. xii. 4. 9. On the contrary St. *John*, a long time after, was *forbidden to ſeal* the words of the Prophecy revealed to him, REV. xxii. 10. Accordingly the REVELATION, notwithſtanding the wide Extent of its prophetical Contents, is yet ſo contrived that the other Prophets are not neceſſary for the underſtanding of it; but it is rather neceſſary for the underſtanding of them. This very regularly diſpoſed Syſtem brings it's Key along with it; having, tho' uncommonly difficult

in it's Subject, a singularly easy Method, being provided with Variety of Partitions, Pauses, Forms of Expression, and such helps to an Analysis of it.

II.

THE whole Contents of the Book at first sight appear to be naturally divided into three *Parts:* of which we will at present draw up a TABLE and bring the requisite Proofs of it hereafter in their proper places.

THEY are

I. The *PRELIMINARIES:*

1. The Title of the Book C. i. 1--3.
2. The Address or Direction of it 4--6.
3. The main Point and Summary of the whole — — 7, 8.
4. The glorious Appearance of *Jesus Christ*; at which He
   1. gives *John* his Commission, and orders him to write 9--20.
   2. excites *the Angels of the Seven Churches*--of Ephesus and Smyrna and Pergamus; of Thyatira and Sardis and Philadelphia and Laodicea,—to prepare themselves worthily for his coming; and promiseth to him that overcometh great things — C. ii. iii.

II. The *DISCOVERY of things to come.* Here are represented in one only and continued Vision,

1. in *general* and at once, ALL POWER [a] *in Heaven and on Earth* given by Him that sitteth on the Throne to *the Lamb*, by the opening of the SEALS of the *Sealed Book* C. iv. v. The *four* first Seals take in *all visible things* to east and west, south and north ——— C. vi. 1--8. And the last *three*, the *invisible:* 9 &c. The *seventh*, being the most important,
   - 1. has its proper Preparation ——— ——— C. vii.
   - 2. exhibits the Silence in Heaven, the seven Angels with their Trumpets, and the much Incense — C. viii. 1--6.
2. The *particular* EXECUTION [b] of it; in which under *these seven Angels*

[a] This is a *Representation* of the *solemn* INAUGURATION of JESUS CHRIST into his Mediatorial *Kingdom*.

[b] This is the properly *prophetical* Part of the book; containing *the prophetical* HISTORY of *Christ*'s ADMINISTRATION of this Kingdom, from the Time of his *Resurrection* or *Ascension* till he delivers it up to the FATHER; or, *the royal* MANIFESTO of JESUS, declaring how he will deal with his Subjects as they are rebellious or obedient.

and *their* TRUMPETS one after another, the Kingdom of this world is gradually broken, till it reverts to and becomes the Kingdom of GOD and his CHRIST; where are to be consider'd

1. the *four* first Angels and their Trumpets — 7--12.
2. the *three* last Angels with their Trumpets, together with the *three Woes* by the Locusts, the Horsemen, and the Beast. 13. ix. 1 &c.

The Trumpet of the *Seventh* is of all the most important, and with regard to it there is to be observed

1. the antecedently sworn Limitation of time, and the circumstantial account of the certainly-future conversion of the great City, under the Trumpet of this Angel about the end of the third Wo. C. x. xi.
2. the Trumpet itself; and

1. a Summary of the contents of it — C. xi. 15.
2. the previous Thankſgiving of the Elders on account of the Completion 16--18.
3. the Completion itſelf 19.

And here

1. the Birth of the manly Son and the Caſting down of the Arch-fiend from Heaven xii. 1--12.
2. the Oppoſition on Earth, namely that hideous *third Wo:* and
   1. it was brought on by means of
      1. the Dragon xii. 12.
      2. the two Beaſts xiii.
   2. Men in the mean time were
      1. warned by three Angels xiv. 6 &c.
      2. cut off by the Harveſt and the Vintage 14 &c.
      3. chaſtiſed and ſtirred up to Repentance by the ſeven

Plagues or VIALS — — xv. xvi.

3. the great Whore along with the Beaſt increaſe the Calamity xvii.

3. the Royal Victory, by which the fore-mentioned Enemies are removed; and that in an inverted Order, viz.

1. the great Whore is judged and the Kingdom of GOD gets the upper Hand xviii. xix.

2. the Beaſt and the falſe Prophet are thrown into the Lake of Fire — — xix.

3. Satan is bound and impriſoned — xx.

4. the Government of *Chriſt* without oppoſition: For after the advances made at ſeveral times (partly before the Trumpet of the Seventh Angel C. vii. 9. but moſtly under it C. xiv. 1. 13. xv. 2.) his

Reign goes on now in it's full Sway: For

1. The Nations are no longer ſeduced by Satan but have *Chriſt* for their Shepherd xx. 3.
2. Thoſe of the firſt Reſurrection reign with *Chriſt* — 4.
3. Gog and Magog are deſtroyed, and *Satan* who had been let looſe for a little while, is caſt into the Lake of Fire — 7.
4. The dead are judged — — 11.
5. A new Heaven; a new Earth; a new Jeruſalem, the everlaſting Kingdom xxi. xxii.

III, The *CONCLUSION:* which has a Relation to the Preliminaries above, and exactly anſwers to them. xxii. 6-21.

THE Reader would do well to make himſelf throughly acquainted with this Table;

for in the Expoſition we ſhall not give arguments or contents at the beginning of the ſeveral Viſions or of the Chapters; but handle the Text plainly and directly in the Order of the chapters and verſes. The Contents of the whole will be beſt comprehended by means of the Sections in the *Table*; as they are properly diſtributed in it according to their *real Parts*, it being framed with a farther view then merely to be a help to the Memory. It may alſo be uſeful to compare with *this*, *another Table* which is to follow in the firſt Section of the *Concluſion*.

III.

THERE has been for a long time much Talk and much Writing about *Hypotheſes*, as they call them, with regard to the Expoſition of the Prophets; as many Interpreters want ſuch Grounds to build their Interpretations upon. But theſe are commonly the Product of an arbitrary choice, and people ſo twiſt and bend the Word of GOD to ſuit with them, that they deduce from it any thing that they would fain find in it. Nothing that is right can be ſettled on ſuch a bottom: and I ear-

neſtly entreat that no one will aſcribe to me any particular *Hypotheſis*. We may (nay, we muſt) begin with ſuch Remarks as the text clearly points out; afterward we may advance farther and farther by means of right deductions and inferences. In making remarks we ought to rely on the words of the text, without ſurmiſing, that perhaps the Fervency of Spirit in which St. John wrote, may have ſometimes diſcompoſed him, and that thereby his diſcourſe may be disjointed and out of order. The utterance of weak and frail *men* may be ſomewhat diſturbed by their earneſtneſs: but it is not ſo with the holy *men of* GOD. We ought then to receive what lies before us with the *reverence* due to what IS WRITTEN. In a diſcourſe wherein your own profit or loſs, your own honour or diſhonour is concern'd, *ſelf-love* will move you to weigh exactly every word: in like manner the *Love of* GOD will not ſuffer us to be contented with a ſuperficial view of the words, in a prophecy in which the honour of GOD is ſo nearly concerned.

IV.

SOME interpret almoſt all the Prophecy of *viſible* things, from civil and eccleſiaſtical hiſtory: and others moſtly of the *inviſible*. This laſt may be called a theoſophical and *philadelphian* or pneumatical, and the other a hiſtorical and emblematical expoſition. Writers of either kind are apt to overdo in their *own* way and ſo come ſhort in the *other*. *We* will not preſcribe to our LORD JESUS CHRIST, what he ſhould or ſhould not have made known to us in his revelation; but receive juſt what he ſhews us with thankfulneſs, ſimplicity and reverence. *All Power* not only *on Earth*, but alſo *in Heaven*, is given to the LORD JESUS, as he himſelf teſtifieth after his reſurrection: *At his Name every knee bows, of things in heaven, of things on earth, and of things under the earth. His Name is above every name that is named in this world and in that which is to come: He hath the keys of death and hell.* This *Power* of his, and how by little and little he brings ALL into *Subjection* to himſelf, is the PRINCIPAL THING deſcribed in this precious book.

John is informed ſometimes by the LORD JESUS himſelf, ſometimes by an *Angel*, now by *one* of *the four celeſtial living Creatures*, then by *one* of *the twenty-four Elders:* and hence it is plain that theſe laſt were not pilgrims or ſojourners upon the earth, but inhabitants of the other world, in which the *liturgy* and *divine ſervice is celebrated*, *Michael fought his battle* &c. C. iv. v. viii. ix. xii. xiv. xv. &c. Now as all that comes to paſs in the viſible world ſprings from the inviſible: thither alſo it flows back after it is done. Thus wonderfully are they interwoven: and we muſt adhere purely to what we find *written*. Inviſible things are more noble and important: but we, ſtrangers on the earth, more eaſily underſtand viſible things, and by theſe ariſe up to the others. All hiſtory civil and eccleſiaſtical ſerves for a proof that JESUS CHRIST *hath all Power on Earth:* but *his Power in Heaven* is incomparably more extenſive. Now whoever fixes his eye on the one or the other *only*, will look upon our concluſions as jejune and ſcanty; but he who, where St. John treats of inviſible and heavenly things, attends to inviſi-

ble things too; and again, when St. John points to visible things of this lower world, in simplicity follows him, will in this *middle way* rightly understand the whole.

V.

THE Throne, and He that sits upon it, and the Lamb, is, as it were, the *Center*; near to which stand the four living Creatures, the twenty-four Elders as priests, and the Angels; the *Circumference* is all the invisible and visible Creatures, Psalm lxxvi. 11. *All that be round about him.* Hence this book has often a *distinct* and yet intimately connected reference to GOD, and to CHRIST; and after them to the Angels, and to the Saints: and in consequence of this, many things are proposed in a twofold manner: C. x. 7. xi. 3. and C. xiv. 1—5. and C. xiv. 10. and C. xviii. 20: 21—23: 24. and C. xxi. 1, 2—9, 10. Many things are explained and cleared up by the help of *this Observation:* and therewith agrees what follows in §. xix. and xxvi.

VI.

SOMETIMES the motion is from the Center to the Circumference, viz. when the word of command concerning *things to be done* is iſſued out and publiſhed, C. v. 9: Sometimes again from the Circumference to the Center, namely when the *thing is actually executed* and *fulfilled*, C. xix. 2; both of them chiefly expreſſed in ſongs of praiſe and thankſgiving. He that attends to this will duly connect thoſe things that have a coherence, and rightly ſeparate thoſe that are diſtinct.

VII.

THE ſacred number of SEVEN occurs often; and even thoſe *Sevens* or *Septenaries* that are the moſt briefly and tranſiently mentioned, are in themſelves very profound, myſterious and weighty: as the ſeven Spirits of GOD, the ſeven Eyes and ſeven Horns of the Lamb, and ſo the ſeven Thunders, yea the ſeven Heads of the Dragon too.

VIII.

BUT the ſeven *Churches* in *Aſia* with their Angels, the ſeven Seals, the ſeven Angels

with their *Trumpets*, and the ſeven Angels with their *Vials*, are deſcribed *at full length*. Concerning the ſeven Heads of the Beaſt we will ſay nothing yet: and only obſerve that both in good and evil things the inviſible and viſible worlds agree in the Septenary Number; *That* being repreſented and ſet forth to us by this, as *This* is (as it were) animated and ruled by that.

IX.

IN our diſquiſition concerning the abovementioned *extenſive* Septenaries, the ſureſt and eaſieſt way will be to begin with the ſeven *Trumpets*, and of them the three *laſt*, under which are the three WOES. Here we find manifeſtly three periods of time diſtinguiſhed from one another by determinate intervals and breaks, and accompanied with a great many plain characters and tokens; ſuch as are not to be found either with the trumpets of the four firſt angels, or the churches and their angels, or with the ſeals or vials. In all diſquiſitions certain *particular data* are neceſſary, to enable us, by ſettling them firſt, to determine

afterwards concerning *generals*, which are not ſo preciſely characteriz'd. Whoever thinks he *can diſpenſe* with ſuch *data* in his reſearches, may take *That*, if he will conſider of it, as a token that he has not taken the thing by the right handle. A lock on the door of a well-ſecured room or cabinet has, to be ſure, its own proper key, without which there is no opening of it, but by violence.

X.

THE *firſt* wo has its indiſputable limits, in C. ix. 1—11. The *ſecond* is deſcribed in C. ix. 13—21: and the *third* in the whole xiii^th C. Let us diſtinctly examine the principal parts of theſe texts neceſſary for our purpoſe.

I. THE whole paſſage from C. x. 1. to C. xi. 13. has a manifeſt relation to the trumpet of the ſeventh angel. The ſum of the paſſage is this: *That it ſhould not be a full* CHRONOS[c] *more, till, in the*

[c] Χρονος *(Chronos)* ſignifies *Time* in general: ſo that we ſay properly a *long* Chronos, a *ſhort* Chronos, or Time. But when the word is uſed without any reſtrictive epithet or

days of the voice of the seventh angel when he should begin to sound, the mystery of GOD *should be finished, as he hath declared to his servants the prophets.* But this passage consists of two parts which run parallel to one another. The first is C. x. 5—7; and the second, C. x. 8—xi. 13. The contents of both parts *begin* indeed before the end of the second wo, with the *Non-Chronos* and the *many Kings:* but in the connected Sequel do *not end* under the trumpet of the sixth angel, but rather reach into the trumpet of the seventh angel, nay under that quite on to beyond the end of the third wo; and that in such a manner that the whole is inseparably connected. Thus the passage consists not of such things as were *all past* before the trumpet of the seventh angel;

name of any measure, it signifies in the best *Greek* writers, a *long* time; as, δια χρονε, after *a time*, is the same as δια πολλε χρονε, after *a long time*. Here however Chronos is *supposed*, and farther on in this Introduction it will be *proved*, to signify *in this prophecy* a *certain determinate measure* or space of time (and that a long one, more than a thousand years) as *Kairos*, &c. rendered a *Time* and *Times* and *half a Time* C. xii. 14. is universally acknowledged to signify. This Space of *not a full Chronos* is for brevity called a *Non-chronos*.

but of a declaration of ſuch things as *follow*, partly before, but moſtly under that trumpet. Conſider the following clear proofs of it, (1.) The Poſture of the angel, ſetting his right foot on the Sea, and his left on the Land, and lifting up his hand to Heaven, concurs to declare that, under the trumpet of the ſeventh angel, the Enemies, notwithſtanding all that they ſhould attempt, as yet in *Heaven*, and afterwards on the *Sea* and on the *Land*, muſt however be driven out of Heaven, the Sea and the Land, and give way to the finiſhing of the myſtery of GOD. (2.) The Beaſt does not ariſe out of the bottomleſs pit twice, but only once toward the latter end of his time; and the proper place in the prophecy of this ariſing is in the deſcription of the beaſt, namely, in C. xviii. where it is ſpoken of in v. 8. as yet to come; whereas in C. xi. 7, this ariſing is only mentioned beforehand *by the by*, but however for a very neceſſary purpoſe, viz. the declaration of the Time of the two Witneſſes. (3.) It is in one and the ſame great City that two

Earthquakes happen: now the firſt of them falls out under the *Vial* of the ſeventh angel, and the other afterwards under the two witneſſes. The firſt is general; but the great city was not ſo greatly hurt by it, being only divided into three parts. The ſecond is not general, but falls on the great city in particular, but then ſo much the more heavily; for ſeven thouſand people were killed and the reſt put into a ſalutary fright. Certainly the Diviſion of the city into three parts did not fall out after their being thus converted; for (4.) In general the dreadful accompliſhment of the holy wrath of GOD comes firſt, and after that follows the long'd-for finiſhing of the myſtery of GOD. (5.) There are not two ſuch finiſhings of the myſtery and words of GOD, but one only: the proper place of which is in C. xvii. 17. at the deſtruction of the enemies: but in C. x. 7. this joyful end is beforehand promiſed. Thus all that is mentioned C. x. xi. concerning the Myſtery of GOD, as alſo concerning the holy City and the two Witneſſes, plainly reaches, as to the *Execution* of it, far into the trum-

pet of the ſeventh angel, under which it will, at its proper ſeaſon, be ſpeedily finiſhed. For this reaſon there is alſo a remarkable difference in the expreſſion: before and after this paſſage the prophecy is expreſſed moſtly in the preterſenſe, but in C. x. xi. moſtly in the future: where the certainty of the thing, the time how long it ſhall be to the accompliſhment, its whole courſe, the place where it will be, and the inſtruments to be employ'd in it, being all deſcribed before-hand, the way is cleared that the deſcription of the Raiſer of the third wo and of his overthrow, under the trumpet of the ſeventh angel, may go on without interruption.

II. THE phraſe, *The ſecond wo is paſt; behold the third wo cometh quickly* C. xi. 14. very well agrees with this, that much of what is mentioned before it in C. x. xi. ſhould be fulfilled, not under the trumpet of the ſixth, but that of the ſeventh angel.

THERE are three important phraſes in C. viii. 13. ix. 12. xi. 14. The firſt, *Wo, Wo,*

Wo, to the inhabitants of the earth: the ſecond, *The firſt wo is paſt, behold there come* two woes *more hereafter:* the third, *The ſecond wo is paſt, behold the* third wo *cometh quickly.* And to this third phraſe refers that iterated declaration, *Wo to the earth and the ſea* C. xii. 12. But no ſuch fourth phraſe is to be found afterwards, that the third wo is *paſt* &c. Hence it follows that all theſe phraſes are principally denunciations or declarations of *future* miſeries (juſt as *future* good things are foretold by ſimilar phraſes, C. xiv. 7. xix. 7. *The hour of his judgment* is come: *the marriage of the Lamb* is come) and that in the ſecond and third phraſe the principal thing intended is the *Coming* of the ſecond and third wo, and not the firſt and ſecond wo's *being paſt.* Wherefore alſo it is not ſaid, *the* two *woes are paſt*; but, *the* ſecond *wo is paſt:* whereby the firſt wo is as it were forgotten. On the contrary, the phraſes always have an equal regard to *all* the woes that are coming; viz. *Wo, Wo, Wo: Two woes* are coming; not, *the ſecond wo* is coming. Likewiſe in the denunciation of the yet future ſecond and third woes 'tis ſaid,

hereafter; and, *quickly*; and in both, *behold*. If therefore it ſhould be objected that, in the prophecy, the End of the ſecond wo is not mentioned 'till after the death and reſurrection of the two witneſſes and their being taken up into heaven, and that therefore all theſe things happen under the trumpet of the ſixth, not the ſeventh angel: the proper anſwer would be, that in the above-mentioned ſecond, and ſo alſo in the third phraſe, the paſt wo is juſt taken notice of merely as paſt, the thing *principally* in view is that which is to come.

HENCE it plainly appears, 1, That the third wo muſt follow in the text very ſoon after the words, *The ſecond wo is paſt, behold the third wo cometh quickly*. Accordingly there follow immediately after theſe words in an inſeparable connexion (1.) the Sounding of the ſeventh angel, juſt as the ſounding of the fifth and ſixth angel follows after the firſt and ſecond phraſe; (2.) the Summary of the contents of this ſingular and ſo important trumpet, which contains in it ſuch a variety of matters; (3.) the Execution of theſe ſame contents, and particularly the Oc-

caſion the Dragon takes to raiſe the third wo, together with the third wo itſelf; juſt as in the trumpet of the fifth and ſixth angel the Source of the firſt and ſecond wo and theſe two woes themſelves are mention'd. Now as the phraſe concerning *the quick coming of the third wo* could not be rightly ſeparated from the three juſt mention'd points, to which it *chiefly* relates, and be ſet farther back; ſo neither again could it have a place before that paſſage C. x. 1—xi. 13. For under the trumpet of the ſeventh angel there fall out good, then bad, and again good things: now it was very ſuitable that the contents of the *trumpet in general* ſhould be propoſed in that place, viz, ſooner than the immediate propoſal of the *third wo*, which makes but a *part*, and indeed a *ſmall* part, of the things contained under that trumpet. Anſwerably to which, from C. x. i. to C. xi. 13. there is nothing ſaid about the third wo, and even in C. xi. 14. it is not ſaid the third wo is come; but, *is coming*. So then, neither was it the proper place before the beginning of the x^th^ chapter to make this declaration, *Behold the third wo cometh quickly*. Yea even

the words, *the ſecond wo is paſt*, would have come in too early at the end of the ix^th^ chapter, where nevertheleſs the deſcription of the ſecond wo is fully completed: for the ſo oft mentioned paſſage (C. x. 1—xi. 13) actually begins, as to both it's parts, *before the end* of the ſecond wo. Thus it is quite proper that in the third phraſe the leſs emphatical part, *the ſecond wo is paſt*, [ſince it was not to be ſeparated from the principal part, *Behold the third wo cometh quickly*; the proper place of which is in C. xi. 14, viz. juſt before the ſounding of the ſeventh trumpet] ſhould (paſſing over what comes in as it were in a parentheſis about the two witneſſes &c.) have a retroſpect to the concluſion of the ix^th^ chapter.

III. THE Trumpet of the ſeventh angel begins C. xi. 15. and to this Trumpet belongs the reſt of that xi^th^ chapter, the xii^th^ the xiii^th^ and ſo on.

THE Summary of the contents of this trumpet is in C. xi. 15. and in ver. 17, 18. And the Execution of it is opened in ver. 19. and from the beginning of the xii^th^ chapter.

is treated of at large. If any one ſhould fancy that the PROPHECY begins again quite anew at the birth of the Man-child C. xii. 5; this opinion will be throughly confuted by the remarkable, clear and important Paralleliſm of the Voices in C. xi. 15. and the Voice in C. xii. 10. *Thoſe* Voices ſay thus; *The kingdom of the world is become our* LORD's *and his* CHRIST's: Afterward *this* Voice ſpeaks; *Now the ſalvation, the might and the kingdom is become our* GOD's, *and the power his* CHRIST's. The former voices belong indiſputably to the trumpet of the ſeventh angel; wherefore this latter voice muſt neceſſarily belong to it alſo. For the ſubject of both is entirely the ſame, with this only difference that in the latter voice the Execution is more particularly and preciſely mark'd out by the word *Now* (ἄρτι) and in the following words more fully celebrated: from whence we may ſee ſo much the more clearly, that *thoſe* voices were before *this* voice, and therefore *this* belongs to the trumpet of the ſeventh angel, as certainly as *thoſe* do. Yea the actual Breaking forth of the execution of this trumpet falls out in the midſt between

thoſe and *this*, where Satan is caſt out of heaven. All that follows, after this caſting out, is cloſely connected.

FROM theſe III remarks we may draw theſe following concluſions.

I. *No part of what is written from* C. x. 1 *to* C. xi. 13 *belongeth to the ſecond wo.*

THIS follows from the 1st remark; and is farther confirmed from the following antitheſis, viz. in the ſecond wo things ended in a wretched impenitence, C. ix. 20, 21: on the contrary, C. xi. 13, (at the finiſhing the myſtery of GOD) in the converſion of a very great multitude. Only the latter end of the ſecond wo, and the beginning of what is mentioned from C. x. 1 to xi. 13 in point of time run parallel a [d] little while.

II. *The third Wo is deſcribed at length in* C. xiii, *and only notice given of it before-hand in* C. xii. 12.

THIS is proved in the IInd remark. But let us more throughly conſider in C. ix, xii, xiii, the following reſemblances referring to

[d] Not above 40 years; whereas the whole Non-chronos, C. x. 6, is more than 1000 years.

one another in many particulars, and advancing by several steps;

I^st Wo.	II^d Wo.	III^d Wo.
1. *The Occasion*; A Star fallen from heaven, and the Pit of the Abyss open'd.	1. *The Occasion*; He who cry'd out of the horns of the golden altar, *Loose the four angels on the Euphrates.*	1. *The Occasion*; Michael, after whose victory the Dragon is cast out of heaven.
2. *The Leader*; The Angel of the Abyss.	2. *The Leaders*; The four Angels that had been bound on the Euphrates.	2. *The Leader*; The Dragon, who had hitherto been in Heaven.
3. *The Army*; Locusts.	3. *The Army*; Some hundred millions of Horsemen.	3. *The Army*; Two horrible Beasts, and their Adherents.
4. *The Persons plagued*; All the Men that were not sealed.	4. *The Persons plagued*; The third part of Men.	4. *The Persons plagued*; All that dwell on the Earth.

5. *The Duration*; Five Months.	5. *The Duration*; One Hour, one Day, one Month, one Year.	5. *The Duration*; A ſhort time, forty-two Months, &c.
6. *The Power*; To torment, without killing.	6. *The Power*; To kill.	6. *The Power*; All Manner of Miſchief.

HERE are three Columns that ſtand *by the ſide of* one another; and in each, ſix points or articles that *follow* one another. In the firſt column is the *firſt*, and in the ſecond is the *ſecond wo*. Now let any man conſider if it is poſſible there ſhould be *no wo*, or even not a more horrible wo, in the third column, which reſembles the firſt and ſecond in all points; or whether he ought not rather to diſcern and acknowledge in it the *third wo*, and that as the greateſt of the three. Add to this ſome other reflections on the third woe's having ſometimes a reſemblance, either to both the firſt and ſecond alike, or (for reaſons that will appear in the Expoſition) only to one of them, and ſometimes ſome-

what particular to itſelf, as it is the moſt grievous of them all. Let us produce theſe reflexions in the order of the fore-mentioned articles.

1. 2. The *Occaſion*, and the *Leader*.

THE Occaſion [of each woe] is always taken by the enemies from what is every now and then a doing by ſome mighty Being who from one wo to another has a ſtill higher function. And the enemies come always from a higher and higher place, and are in their nature more and more miſchievous.

2. 3. The *Leader*, and the *Army*.

THE Leader in the firſt wo hath an *Hebrew* and a *Greek* name, *Abaddon* and *Apollyon:* and in like manner in the third, a *Greek* and an *Hebrew* name, the *Devil* ([e] διαβολος) and [f] *Satan*. There is not the leaſt mention made of this Dragon from C. iv, where the viſion begins, to C. xi; but ſo much the more frequently is he mentioned from C. xii to C. xx; ſo that on his coming down hither from heaven it is ſaid, *Wo to the Earth and the Sea*. This, *this*, is *that third Wo*, which,

[e] i. e. the Calumniator, the Traducer. [f] i. e. the Enemy.

as the moſt horrible, is ſo often *foretold* under the expreſs name of a *Wo*, viz, firſt of all, together with the firſt and ſecond wo, C. viii. 13; then after the firſt and along with the ſecond, C. ix. 12; again after the ſecond, C. xi. 14; and laſtly alone, C. xii. 12; and then, almoſt preſently after this laſt declaration, circumſtantially *deſcribed* in the xiii^th^ chapter. Or ſhall the diſaſters brought on by the *Angel of the Abyſs* and the *four Angels from Euphrates* be reckoned as two woes, but on the other ſide the *Dragon* himſelf and under him the *two Beaſts* (in the deſcription of whom *the Man of Sin*, 2 Theſſ. C. ii. 3, is alſo included) bring no Wo by all the incomparably great miſeries they are the authors of?

4. The *Perſons plagued.*

WHEREAS in the firſt phraſe, *Wo, Wo, Wo*, mention is made of *thoſe that dwell on the Earth*; 'tis thereby ſignified (compare C. iii. 10 with C. vi. 10.) that on the whole the three woes fall not indeed upon the Saints, but otherwiſe are general. Now in the firſt and ſecond wo, as the firſt touches the *Jews* particularly, and the other the

Heathen, but more eſpecially the *falſe Chriſtians*, and ſo both of theſe are not ſo general; mention is made only of men, without any great *emphaſis*; on the contrary, as the third wo touches *all theſe ſorts of* people, and ſo is ſtrictly general, now for the *firſt* time is expreſs mention made again of *thoſe that dwell on the earth*, and indeed often, viz, in a paſſage that has a view, ſo early as in C. xi. 10 to the latter time of the third wo; and in the deſcription of the wo itſelf in C. xiii. 8, 12, 14, 3, 7: xvii. 2, 8: xii. 12.

5. The *Duration*.

THE marks of Time appear firſt along with the trumpets. Thoſe of the firſt, ſecond, third and fourth angel have no marks of time: but thoſe of the fifth, ſixth and ſeventh, have. Now of the woes under theſe three laſt angels, ſhould only the firſt and ſecond have their marks of time, and not much rather the *third?* The principal ſcope of the times of the three woes together is our information how long it will be yet to the finiſhing of the myſtery of GOD: and he who thus ſuppoſes a third

wo without any mark of time, in a great measure frustrates the design of the marks of time set to the first and second wo; nay he will hardly be able to determine the duration of the first and second wo without that of the third. Now there is no mark of time for the third wo but in C. xii, xiii. The first wo has its duration allotted it by the *Locusts*, in the *visible*; the second by the *four Angels* let loose, in the *invisible* world: and the third by the *Dragon*, in the *invisible*, and partly also by the Beast, the substitute or deputy of the dragon, C. xiii. 2, in the *visible world*.

6. The *Power*.

THIS word *Power* (ἐξουσια) is found in each of the woes, C. ix. 3, 19: xiii. 5, &c.

So manifold a resemblance of what *we* reckon the third wo, to the first and second, no man can pronounce to be a human fiction, or shew such a resemblance to them any where but in the subject of C. xii, xiii.

III. *The seven Vials are not the third Wo.*

1. THE seven holy angels with their seven vials have not the least likeness, so far are they from having so manifold a resem-

blance to the firſt and ſecond wo, as the miſeries have of which the dragon and the two beaſts are the authors. 2. In thoſe clear paſſages C. viii. 13; xiv. 6, &c. there ſtand in contraſt (1) one who flies in the midſt of heaven and proclaims ſomething, and another who alſo flies in the midſt of heaven and proclaims ſomething: (2) The one cries *Wo, Wo, Wo:* the other, on the contrary, has a *Goſpel* (ευαγγελιον) or *good Tidings.* (3) The three woes have their duration expreſsly mentioned: ſo alſo has the goſpel or good tidings; an everlaſtingneſs [g] (αιων) is aſcribed to it. (4) The three woes, and particularly the third, extend to the *inhabitants of* the earth: the good tidings are to them that *dwell on* the earth, namely, who tho' they are upon it, do not adhere to it in their hearts. For which reaſon as the whole firſt and ſecond wo, ſo the third, as to the greater part of it, muſt certainly ſtand before the everlaſting goſpel, and therefore much more before the

[g] This word αιων (*aïon*) *ævum* has alſo its determinate ſignification, and denotes a ſpace ſomewhat more than two thouſand years: as will be ſeen hereafter.

ſeven vials. 3. The third wo comes quickly after the ſecond, viz, with the dragon, the beaſt &c; on the contrary the ſeven vials come long after; for the vial of the very firſt angel is poured out on them that had the mark of the beaſt and worſhipped his image, tho' this mark and image came late, being the work of the other or ſecond beaſt. 4. As the firſt wo was cauſed by the angel of the abyſs, and the ſecond by the four angels let looſe; in like manner the third is aſcribed to *the wrath of the Devil:* on the contrary, by the ſeven vials the *holy wrath of* GOD is accompliſhed. 5. As the *third wo* was checked, with reſpect to them that *dwell* on the earth, by means of the everlaſting Goſpel; in like manner the *Authors* of the miſchief had their power reſtrained by means of the ſeven Vials under the third wo; and conſequently that wo was not firſt brought on by the ſeven vials.

FOR the ſame reaſons the third wo can by no means be put off till *the little ſeaſon of Satan's being let looſe* out of the abyſs; though the laſt deception of the nations at

that time has a resemblance to the machinations of that enemy during the *short time*, C. xii. 13.

IV. *In the Thanksgiving of the Elders the* third Wo *is indeed by the by mentioned beforehand, but not* properly *described* C. xi. 18.

THIS Thanksgiving stands between the general contents of the trumpet of the seventh angel and the execution of it; and there it is said, toward the end of the thanksgiving, that *the time* is come *to destroy those that destroyed the earth.* If one looks here for any thing concerning the third wo, all that he will find is only the mentioning that the *earth was destroyed.* Compare the places alledged in Concluf. ii. Point 4, above in this §. Those destroyers of the earth shall indeed be destroyed in their turn; yet not by the third wo, but long after it, at the time of the Dead and of the Judgment: on the contrary the third wo falls upon the *inhabitants of the earth*, not on those who lie in the lake of fire.

NOW as all that is contained in this thanksgiving is afterwards repeated again and largely treated of; so also are the de-

ſtroyers of the earth deſcribed at full length under the third wo, in C. xiii.

V. *The right Determination of the three woes is a point on which very much depends.*

HE that cannot ſeparate from one another the ſecond wo and the paſſage in C. x. 1—xi. 13, will find that this is already a conſiderable obſtacle to the underſtanding of the prophecy. And he that cannot diſcern the third wo chiefly in the xiii^th^ chapter will certainly find it his beſt way to concern himſelf no farther about this book as a *Prophecy*, or to content himſelf with ſingle paſſages here and there. But whoever is of the ſame mind with me, let him go on along with me.

XI.

WE muſt alſo under the trumpet of the ſeventh angel accurately diſtinguiſh between the Dragon's reſiding in *Heaven*, on *Earth*, and in the *Abyſs*, and, after the little ſeaſon, in the *Lake of Fire:* as always after every new ſatanical device he muſt get down lower. For, after he had accuſed the brethren day and night before GOD, he muſt leave *Heaven:* after having raiſed the third

wo upon *Earth* and carried it on during the ſhort time C. xii. 12, he muſt go into the *Abyſs* for a thouſand years: and after deceiving Gog and Magog, in the little ſeaſon C. xx. 3, into the *Lake of Fire*, where he will be tormented for ever. Thus not one of theſe four deſcents runs parallel with any other for one moment, but the one always follows the other in the order deſcribed. If we invert this order, the thing will appear yet more clearly: In the Lake of Fire the Devil is tormented for ever; not yet ſo in the abyſs. In the Abyſs he is bound; but not ſo on earth. On Earth he raiſes the third wo: but can no longer accuſe the brethren before GOD, as he had done in heaven.

XII.

WHAT we mentioned above in §. ii[4] concerning the meaning of the ſeven Epiſtles, the ſeven Seals, the ſeven Trumpets, and the ſeven Vials is now gradually become clearer by what we have ſaid hitherto.

XIII.

SEVERAL men of lively imagination would have the *Apocalypſe* together with

many other texts of the ſcriptures of the old and new teſtament diſtributed into *ſeven Periods* of the Times of the New Teſtament; and that in ſuch wiſe that to the firſt period ſhould belong the firſt epiſtle, the firſt ſeal, the trumpet of the firſt angel, and the vial of the firſt angel; and ſo to the ſecond, third, and the reſt of the periods one after another, the ſubſequent epiſtles, ſeals, trumpets and vials: nay more, ſometimes they labour to find out a throughly equal length of ſuch periods, but nevertheleſs in the mean time expound the epiſtles or vials to quite a different purpoſe. Away with ſuch arbitrary fanciful devices! which we ſhall hereafter confute more at large, after the expoſition of the iii[d] chapter. The three woes have their appropriate Duration, but of an unequal and always increaſing length: and between them are two Intervals, which, tho' their length is not expreſſed, ought to be conſidered as Periods of time (as Reſts are a part of a tune) as much as the length of the trumpets of the firſt, ſecond, third and fourth angels, concerning the times of which no notice is given,

not even ſo much as whether one ends ſooner or later, or at the ſame time that another begins. On the contrary there are, under the trumpet of the ſeventh angel alone, many long periods of time, in the whole x^th^, xi^th^, &c. to the xx^th^ chapters. For this reaſon it is not ſpeaking with propriety to talk of ſeven *Periods of Time*, even if it were only in reſpect of the ſeven Trumpets; whereas they are rather ſeven *Judgments* or *Viſitations*, which indeed come to paſs one after another, but have between them and after them divers other periods, ſome more tolerable, and ſome even joyful. And for what reaſon ſhould the Space from St. *John*'s *being in Patmos* to *the End of all things*, rather than the times of the old teſtament by itſelf, or than the times of the old and new teſtament taken together, be divided into ſeven periods of time? there is yet leſs ground for making ſeven periods of time of the ſeven churches and their angels, of the ſeven ſeals, and of the ſeven vials. For even ſuppoſing the ſeven trumpets were ſeven periods of time, yet it does not follow that the churches, the ſeals and the vials,

tho' there be ſeven of each of them too, ſhould point out ſeven periods of time: elſe, the ſeven horns of the Lamb, the ſeven thunders, &c. muſt alſo ſignify ſeven Periods of time. Beſides; this will appear to be a fundamental maxim, that all that comes to paſs as predicted in the Revelation paſſes *quickly*, except what is expreſsly compriſed in *long laſting* periods. Thus the trumpets of the three laſt angels will reach very far, partly into after-times, even to the end of all things, partly backward, far into the former centuries of the new teſtament; and the trumpets of the four firſt angels, as no time is mentioned along with them, will indeed take up leſs room, but withal will reach yet farther backward: ſo that the ſeven churches, the ſeven ſeals and the ſeven vials, which with reſpect to the whole of their contents, and particularly as to marks of time, are very different from the Trumpets, muſt needs ſignify ſomewhat of quite another kind than *periods of time*.

[i] XIV.

THROUGHOUT the prophecy there are exhibited to us *four* distinct *Circles* or *Spheres* of things, or by whatever more proper name you please to call them.

THE seven *Epistles* are directed, the former part of each to the Angel of one of the seven churches in *Asia*, and the latter to the Universal Church of CHRIST, who promiseth to him that overcometh those glorious rewards in the world to come C. ii, iii.

THE seven *Seals* comprehend all visible and invisible creatures, as they are subject to the Lamb, and the Lamb opens, and fully declares to them the divine decrees that had been hidden till then C. v, &c.

[i] Compare this § with what is said in the *Gnomon* on *Apoc.* v. 1. *Ecclesiæ sunt Exemplar*, &c; that is,

The CHURCHES are a *Pattern* according to which the Body of the church in all ages and nations, and the teachers and pastors of it, are to regulate their conduct.

The SEALS exhibit the conferring of *all Power* in heaven and on earth upon the Lamb.

The TRUMPETS shake and harass the *kingdom of the world*, till at last it becomes the *kingdom of* GOD *and of his* CHRIST.

The VIALS break the *Power of the Beast* and of all that are in union with him.

Keeping *this Summary* always in view we shall clearly discern the genuine order in which the Apocalypse proceeds.

THE ſeven *Trumpets* ſtrike at the Kingdom of the World till under that of the ſeventh angel it becomes the *Kingdom of* GOD *and of his* CHRIST, C. xi. 15.

THE ſeven *Vials* repreſs and check the diſorders of the Beaſt, &c. C. xvi. 2--10.

XV.

ALL this is implied in the Nature of the contents of the epiſtles, the ſeals, the trumpets and the vials: and peculiarly agreeable to the *nature* of theſe contents are theſe *denominations* of epiſtles, ſeals, trumpets and vials, as is alſo the Chronology (§. lv). Yea the particular ſongs of praiſe and thankſgivings, which reſound at the unfolding of each ſphere, point alſo to this. That which we find in C. i. 5, 6, along with the addreſs of the epiſtles to the ſeven churches in Aſia, viz. *Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto* GOD *and his Father; to him be glory and dominion for ever and ever:* That, I ſay, was ſpoken in the name of the *univerſal Church* of CHRIST. The angelick ſong of praiſe, C. v. 12, *Worthy is the Lamb that was*

ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing; ſignifies the ſame as if it had been ſaid, It belongeth of right to the Lamb to open the book and it's ſeven ſeals, and to have *all Power* over things *viſible* and *inviſible*. Again, the angelick ſong of praiſe C. vii. 12, *Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, be unto our* GOD *for ever and ever*; indicates that the *Kingdom* belongs to almighty GOD, and that by the trumpets all ſhall be brought into ſubjection to him. And when, on occaſion of the vials, 'tis ſaid C. xv. 3, 4, *Great and marvellous are thy works*, LORD GOD *Almighty*; *juſt and true are thy ways, thou King of ſaints. Who ſhall not fear Thee, O* LORD, *and glorify thy name? for thou only art holy: for all nations ſhall come and worſhip before thee*; *for thy judgments are made manifeſt*; in this the righteous *puniſhment of the Beaſt and his worſhippers* is praiſed. Hence it appears that in this and other like places, the *Things* or repreſentations, and the *Words* that accompany them, help to the fuller explanation of one another.

XVI.

WHEN the divine Majeſty is pleaſed of his own accord to diſcover his ſecret purpoſes and to put them in execution, he well knows how to maintain at the ſame time, in a proper manner, the *holy Reverence* which all creatures, and even the miniſters too and the witneſſes and ſpectators of his operations, eternally owe to him; and how to require the *Honour* due to him. John, tho' he had *formerly* been admitted to lean on the boſom of the LORD, muſt *now* in his old age, juſt as he had finiſhed the courſe of his apoſtleſhip, although he was alſo purified by his ſufferings in Patmos, preſently *fall at his feet* as dead: and the ſeven *Churches*, and their angels muſt *prepare* themſelves, by repentance and perſeverance, for what was declared and certified to them. And thus it goes on at the beginning of each ſphere in the main viſion. Before the opening of the ſeven *Seals*, all creatures muſt *acknowledge their inability*, and *give honour* (C. v. 8—14) to the *Lamb*, who alone was worthy to undertake it: before the ſeven *Trumpets* is an excellent *ſong of praiſe* to

GOD; and upon the intervening opening of the *ſeventh* ſeal there begins a *reſpectful ſilence*; after which the ſeven trumpets powerfully ſound one after another: before the pouring out of the ſeven *Vials* the *ſong* of Moſes and the ſong of the Lamb *was ſung*: and till theſe ſeven Plagues were fulfilled *no man could enter into the temple* which had been opened.

XVII.

THESE four Spheres or Circles ſtand ſo related to one another that, in the Expoſition, one not only *may* ſafely, but even *muſt* of neceſſity abide by the Order in which the text places them. It is a miſtake to divide the book in ſuch a manner that this or that part ſhall run out quite to the end of the world, and then the next ſhall begin again anew at the firſt times of the new teſtament. Conſider §. x, xiii. Firſt come the Addreſſes to the ſeven *Churches* and their angels: preſently after the ſeven *Seals*; and immediately, with the ſeventh of them, the ſeven *Trumpets*; and laſtly the ſeven *Vials*, but not 'till under the trumpet of the ſeventh angel.

XVIII.

YET my meaning is not, that in this way of ordering or ranking, each part muſt be wholly *finiſhed* before the fulfilling of the following part *begins:* for, if it were *generally* ſo, there would have been no need of mentioning *particularly* ſuch ending of one before the other began, on occaſion of the three Woes C. ix. 12; xi. 14. And thus it does *not* follow from what has been ſaid, that the Epiſtles muſt *all be fulfilled* before the Seals were opened; that the open'd Seals muſt be wholly fulfilled before the Trumpets *begin*; and that as to the Trumpets, even the ſeventh, muſt be entirely over before the *Vials be poured out.* Things do not go ſo, ſtep by ſtep, from one verſe to another: but all I ſay is this; that *the Beginning of every one part comes to paſs* before *the Beginning of the next mentioned part.* The epiſtles *begin* before the ſeals, the ſeals before the trumpets, the trumpets before the vials; one epiſtle *begins* before the other, one ſeal before the other, one trumpet *eſpecially* before the other, and one vial before the other. In this manner ſomething may,

without any breach of order, ſtand before another in the text and yet come after it in the Execution: of which we have already had a ſingular inſtance in the beginning of § x. Yea ſometimes that which began later ends ſooner, and that which began earlier reaches alſo far beyond the other. The Vials begin not till under the trumpet of the ſeventh angel, and are quickly over; after which the trumpet itſelf begins to manifeſt its power anew. The Seals begin before the trumpets; yet a long while after the ſeventh angel had ſounded, the fifth ſeal, for inſtance, manifeſts its operation ſtill, where the deſire of the ſouls under the altar is fulfilled C. xix. 2. The Epiſtles come before the ſeals, and in the firſt epiſtle the eating of the tree of life is promiſed, which is exhibited laſt of all, along with and in the new Jeruſalem. All this agrees quite well with the Contents of the epiſtles, ſeals, trumpets and vials as ſhewn in § XIV. Above all, both the Beginning and the Concluſion of the book treats of CHRIST, who is the *firſt* and the *laſt*.

XIX.

WHOEVER comprehends this order will alſo rightly underſtand the elegant *Simultaneum*, or that delicate manner of the text, by which the one of two things, that belong preciſely to the ſame time, is often divided into two parts, and, as it were, ſplit; and the other comes in unexpectedly between theſe two parts, as in a parentheſis. In this manner concur *thoſe in the white robes*, and *all the angels*, C. vii. 9, 10, (11, 12,) 13—17: the *talk of the elder with St. John*, and the *giveing the commiſſion to the angels*, vii. 11, 12, (13--17) C. viii. 2: the *trumpets of the ſeven angels*, and *the burning of the incenſe by another angel*, C. viii. 2. (3, 4, 5) 6: the *oath of the mighty angel*, and *the ſeven thunders*, C. x. 3, (4) 5: the *caſting the dragon out of heaven*, and *the ſong of praiſe in heaven*, C. xii. 9, (10—12) 13: the *voice from heaven*, and *the ſaying of the Spirit*, C. xiv. 13: the *ſeven angels with the ſeven laſt plagues*, and *the ſong of praiſe on the ſea of glaſs*, and *alſo the temple filled with ſmoak from the glory of* GOD, C. xv: the *actions of the ſixth angel with the vial*, *the going out of the three unclean ſpirits*, and *the*

warning to watchfulneſs, C. xvi. 12, (13, 14, 15) 16: in like manner *the vial of the ſeventh angel* together with its *Effects*, and that word between, *It is done*, C. xvi. 17, 18, (17): the *triumph of the ſaints*, and *that of the angel, on the judgment of Babylon*, C. xviii. 20. (21—23) 24: the *judgment of Babylon and her ſmoak*, and *the Hallelujah* between, C. xix. 2. (3) 3: *Satan's being looſe*, and *the firſt reſurrection*, C. xx. 3. (4—6) 7: the *word of St. John*, *Come*, and that of the LORD JESUS, *Surely I come quickly*, C. xxii. 20. Under this head alſo may be reduced that Expreſſion in C. ii, iii. *He that hath an ear &c.* as it is thrice ſet *before*, and four times *after* the Promiſe to him that overcometh; and ſo is *ſpoken* at the ſame time along with it. See alſo C. ii. 10. iii. 8. xxi. 5, 6.

XX.

THE ſeven ſeals, the ſeven trumpets and the ſeven vials are all along divided into *four and three*, in ſuch wiſe that the four firſt ſeals, for example, have a peculiar connexion with one another, and ſo alſo the three laſt. For in the four firſt ſeals 'tis always one of the celeſtial living creatures that calls St. John to

come; and there is a horſe of a particular colour, and alſo his rider with peculiar badges: but in the three laſt there is neither one nor the other. The trumpets of the three laſt angels are accompanied with three woes and many other circumſtances beſides (§. x.), which are not found with the trumpets of the four firſt: and theſe, like the vials of the four firſt angels, have their effect on the earth, the ſea, the rivers and fountains of waters, and the ſun: but the trumpets and vials of the three laſt angels elſewhere. There may be obſerved alſo a diviſion of the ſeven epiſtles into four and three, or three and four: But as theſe however have alſo ſome ſingular circumſtances beſides, it will not be ſo convenient to conſider them here in the Introduction as in the Expoſition. This Diviſion is *clear*, *important* and *uſeful*.

XXI.

FOR the *Fours* are directed to the four Quarters of the world, as we ſhall prove in the Expoſition. So in the four firſt ſeals the Lion looks toward the Eaſt, the Bull

toward the Weſt, the Man toward the South, and the Eagle toward the North. Likewiſe in the trumpets and vials, by the Earth is meant *Aſia*, by the Sea *Europe*, by the Rivers and Fountains of Waters, and alſo by the Trees that grow near them, *Africa*; and all theſe lie under the Sun, together with the *North*, Eccl. i. 3.

XXII.

THE *Threes* relate in ſome meaſure to inviſible things. Of the *Seals*, the *fifth* relates to the *Souls* under the altar: and under the *ſeventh* Seal the *ſeven Angels* which ſtand before GOD, make themſelves to be heard by the trumpets given to them. On this occaſion obſerve, that the *Angels* themſelves are much more conſidered than the trumpets: ſince there is no mention made of a firſt and ſecond, &c. *trumpet*, but of the trumpets (and ſo afterward of the vials) of the firſt, ſecond, third, fourth, fifth, ſixth and ſeventh *Angel*, C. viii. 13; ix. 14; x. 7. And with reſpect to all theſe trumpets *all Angels* had before ſounded a ſevenfold praiſe, C. vii. 11, 12. Now, with the fifth and ſeventh ſeals compare the *ſixth*

that comes between them: and it will appear that it cannot be underſtood of any thing but the *Inferi* or the dead that are in miſery.

UNDER the *Trumpets* of the fifth, ſixth and ſeventh angels, firſt the *Angel* of the Abyſs, afterward the *four Angels* that were looſed, and at laſt the *Dragon* himſelf, brings on a Wo (each tainted with a deeper malignity than another) upon the Inhabitants of the Earth.

THE *Vials* of the three laſt angels are alſo much more ſevere than the four former; and in the vials of the *ſixth* and *ſeventh* there are conſiderable traces that this ſeverity iſſues from the *inviſible* world, as well in the *Vials* of the three laſt angels, as in the *Trumpets* of the three laſt angels.

XXIII.

WONDERFUL, and very conſpicious in all this, is the Gradation in which the *Evil* and the *Good* always advance and increaſe, till they come to the utmoſt conflict with one another, and in the end the Good obtains the victory due to it; and in proportion to this Increaſe, the clearneſs of the

expreſſion too becomes always greater. This is to be ſeen firſt of all in the Spheres themſelves which we have been hitherto conſidering: for a *Book ſealed* and by and by *opened* affects and touches one pretty ſenſibly; a *Trumpet* yet more ſo; but moſt of all *a Vial poured out*. So then, even in theſe ſpheres there is a gradual Advance from the Fours to the Threes, and in the Fours from one Part to another, eſpecially at the fourth part, as it in its nature includes the three preceding; and ſo it is alſo in the Threes. As to the three Woes, this gradation has been ſpoken to in §. x, and XIII above, and we ſhall take a yet fuller view of it below in §. XXIV, XXXI, LIII, and alſo in the Expoſition of theſe texts C. vi. 8, 9; viii. 12; ix. 14, 15; xii. 1, 4; xiv. 2; xv. 1, 2; xvi. 11; xvii. 3; xix. 7; xx. 8; xxii. 1, 6. By this the *pretended equality of Periods* is effectually confuted.

XXIV.

BUT eſpecially *the Seventh* is always the moſt important, or even more important than all the ſix together. For under the ſeventh ſeal are comprehended the ſeven

trumpets: and under the trumpet of the ſeventh angel, the ſeven vials, along with ſeveral other things. So alſo the vial of the ſeventh angel exceeds all the former.

XXV.

FOR this reaſon the *Seventh* is always uſher'd in by a *preparation* for it, as being the moſt important. The preparation for the ſeventh *Seal* conſiſts in the ſealing of the hundred and forty-four thouſand, C. vii. The preparation for the *Trumpet* of the ſeventh Angel, in the ſolemn oath in C. x, xi. The preparation for the *Vial* of the ſeventh angel, in an admonition to watchfulneſs, C. xvi. 15. And therefore this Preparation cannot properly be look'd upon as any *part of the ſixth* ſeal, or of the trumpet or vial of the ſixth angel. In every *Sixth* the affair in hand is, as it were, broken off, and in the *Seventh* reſumed and compleated.

XXVI.

IN the often-mentioned Spheres, and alſo elſewhere, one circumſtance and expreſſion always refers to the others, and that in ſuch a manner that they have many things like, and many unlike one another. Now a re-

gular comparing of what is like or unlike in each is a very great help to the understanding of them. This we will illuſtrate by examples.

I. EVERY one of the ſeven Epiſtles contains a glorious *Title* of JESUS CHRIST, a *Teſtimony* concerning the ſtate of the Angel of the church, an *Admonition* ſuitable to that ſtate, and a *Promiſe* to him that overcometh. But only the Church of *Smyrna* had, beſides theſe, *notice* given of a tribulation of ten days; and the Angel of the ſame church is exhorted to be faithful unto *death*, inſtead of the *coming of the* LORD notified to the other ſix churches.

II. OF the firſt, ſecond, and fourth living Creature it is ſaid, it *was like* a Lion, a young Bull, an Eagle: on the contrary the third *had a Face as* a Man.

III. THE Horſeman in the firſt Seal has a *Bow:* he in the ſecond gets a *Sword:* he in the third has a *Balance:* the Horſeman in the fourth has *no ſuch Emblem*, but inſtead of that he has a *Name*, Death.

IV. UNDER the Trumpets of the three laſt Angels very many things are *doubly* ex-

preſſed. For the *five Months* of the Locuſts, in the firſt Wo, are mentioned *twice*; as it were for a warning that in thoſe that follow we ſhould take notice of theſe expreſſions that are *leſs manifeſtly double*. In the ſecond Wo, the *Hour* and the *Day* and the *Month* and the *Year* of the four Angels is mentioned but once; but this is compenſated by the *Number of the Horſemen* which belongs to this ſame period of time. Alſo the *Non-chronos* and the *many Kings*; likewiſe the *forty-two Months* of the treading under foot of the holy City, and the *one thouſand two hundred and ſixty Days* of the two Witneſſes, and many other things, are ſet over againſt one another in C. x, xi. To the illuſtrious Woman in labour are aſcribed, firſt, *one thouſand two hundred and ſixty Days*, and afterward, *a Time and Times and half a Time*. In the third Wo, the Beaſt has *forty-two Months* and the *Number ſix hundred and ſixty-ſix*. Hereafter come the *thouſand years*, *three times doubled*. The new Jeruſalem meaſures *twelve thouſand Furlongs* and *one hundred and forty meaſures* of a man, that is of the angel. What all this and much more

of the ſame kind means, will be found in the proper places.

XXVII.

FROM the compariſon of ſuch circumſtances we may even deduce what thoſe Words and Phraſes that have often *various* ſignifications, as *Angel*, *Heaven*, *Sun*, *Moon*, *Star*, *Sea*, *Earth*, *Tree*, *Head*, *Horn*, *hereafter*, *quickly*, &c. are to ſignify in each place. A *Counter* ſtands without any hazard of miſtake, ſometimes for one value, ſometimes for another, only as it is placed even with others or between the rows: and the ſame is the caſe with ſuch Words.

XXVIII.

THIS Prophecy has *a very particular view to the people of Iſrael.* Even the reproofs of the falſe *Jews* are a commendation of the true, C. ii. 9; iii. 9. One of the Elders ſpeaks C. v. 5, like an *Iſraelite.* The *hundred forty-four thouſand* that were *ſealed* were of the twelve *Tribes of Iſrael*; and in general the frequent mention of *Tribes* points to this People. Of a piece with this is the mention made of *King David*, C. iii. 7; v. 5; xxii. 16; the *Prophets*, C. x. 7; the

Holy City, C. xi. 2; the *Hill of Zion*, C. xiv. 1; the *Song of Moſes*, C. xv. 3; *Armageddon*, C. xvi. 16; *Gog and Magog*, C. xx. 8. The very *Greek ſtile* of the Apocalypſe agreeing ſo much with the *Hebrew idiom* points to *Iſrael*; and as in C. xviii. 13 a *Latin* word in the midſt of the *Greek* text points to *Rome*, and Jer. x. 11 a *Chaldaick* verſe in the middle of the *Hebrew* text to the *Chaldeans*; ſo do the *Hebrew* words, *Abaddon*, *Satan*, *Katigor*, *Amen*, *Hallelujah*, &c. in a particular manner to the *Hebrews*. In the old Teſtament *almoſt all the hiſtory* is that of the *people of Iſrael*; but ſince the days of *Titus* and *Adrian* it is ſcarcely regarded even *as a By-work*. No man has more uſe for it than an Expoſitor of the *Revelation*, as this Prophecy extends from the *old Jeruſalem* which was deſtroyed by the *Romans*, even to the *new*; and thus this holy people of *Iſrael* is of ſo high Diſtinction as reaches even into Eternity, C. xxi. 12, 24. The Apoſtle of the Gentiles himſelf ſpeaks, on all occaſions, of the *Gentiles* as only *Partakers with Iſrael*. In *Aſia* in par-

ticular were *many Iſraelites*, which were firſt converted by St. Paul, and afterward confirmed by St. Peter's Epiſtles, from Babylon onward, Acts xxi. 1; 1 Pet. i. 1. Thus in theſe ſeven Churches of *Aſia* the *firſt Set* were *Iſraelites*, and belonged ſpecially to St. John's inſpection. *Lightfoot*, in *Hor.* ad 1 *Cor.* p. 270, ſays, much to the purpoſe, "*James*, *Peter*, and *John* went to the Cir-"cumciſion, and we can ſhew the dioceſe "of each of them. *James* had *Paleſtine* "and *Syria*: *Peter*, *Babylon* and *Aſſyria*; "and *John*, the *Helleniſts*, particularly in "*Aſia*, and farther on." Hence it is that *Aſia* was ſo proper a place for St. *John* to ſend the *Revelation* to. In *Patmos* he had *Aſia* and the *Land of Iſrael* together in view.

AT its proper time this will help greatly to the *Converſion of Iſrael*, when *Iſrael* ſhall underſtand what things yet avait him, by virtue of *this Book*. Whoever has the ability and opportunity to preſs home this argument, let him do it.

PART SECOND.

XXIX.

THE Obſervations and Reflexions which we have made hitherto, and much of what will follow after or may be inferred from them, all the faithful from St. John's days had the opportunity to diſcern, and to uſe for their benefit, even before the fulfilling of the Prophecy began, without the knowledge which we have from hiſtory of the things which have followed ſince, without a glimpſe of our times and our greatly enlarged æra: yet theſe make a very conſiderable ſhare of the proper meditations on all the parts of the Revelation. Wherefore thoſe are greatly miſtaken who think that one ought to make the principal point of the expoſition of the Prophecy to conſiſt in a ſtrain'd interpretation with reference to the civil or eccleſiaſtical hiſtory of the *preſent Times*, or even in an idle ſearch after what may be the *next* thing to come,

that is, indeed, after *premature news*; by which however a puzzled conjecturer or diviner would be as little improved, if he ſhould gueſs it before-hand, as if he had come to his firſt knowledge of it by the event. *Yet* it is right that we have an eye alſo to the Scope of the Book (which is properly *prophetical*) and attend to the fulfilling of it; that we may the better acknowledge and magnify GOD in his faithfulneſs, wiſdom, juſtice and almighty power; and learn to accommodate ourſelves to the times according to the various patterns ſet before us in the prophecy.

XXX.

THIS Prophecy is like a cloud richly full of fructifying rain that ſpreads over a large extent of land, which ſheds ſome part of its waters on *every ground in its turn* by ſtreaks or ſpots. What belongs to each particular time the believers of *that age* may turn to their advantage in a ſpecial manner, and that too from time to time more and more fully. Thoſe things chiefly that ſtand foremoſt in the book turned to good account to the *antients*, even in the time of the

completion: *other* things are *now* a fulfilling; and theſe are the moſt needful, the moſt conſiderable, and moſt ſalutary for *us*. The *remaining* part belongs principally to *poſterity*; and the farther the completion advances, ſo much the clearer will the whole be.

XXXI.

LET us now conſider the Prophecy with regard to *our own Times*, and we ſhall find theſe following points that deſerve to be ſeriouſly conſidered by us.

I. THE Completion began very ſoon after the book was written, C. i. 1.

II. THE Completion reacheth even to the End of the world, C. xx. 11; yea quite into Eternity, C. xxii. 5.

III. THE Completion extends, according to the exactly coherent order of the book, from St. John's being in Patmos, without interruption, through all the remaining ages, in one range, to the end of the world, C. iv. 1: *at leaſt*, this holds true with regard to the ſeven *trumpets*; which is ſufficient for our *preſent* purpoſe.

IV. THE things that muſt come to paſs come *quickly* and *ſpeedily* to paſs, *except* thoſe

that are expreſsly compriſed in determinate times of great length, C. i. 1. The Prophecy is like a piece of muſick which goes, on the whole, *preſto* (which is mark'd once for all at the beginning of the lines) but in the middle goes now and then *piano*, which is ſignified by particular marks at the proper places.

V. THE firſt Wo ends before the ſecond begins; and the ſecond ends before the third begins. For when the firſt wo is paſt, it is not ſaid there *are come*, but there *come* or *are coming*, yet two woes hereafter; and again, when the ſecond wo is paſt, 'tis not ſaid the third wo *is come*, but behold *it cometh* or *is coming* quickly, C. ix. 12; xi. 14. Whoever takes theſe phraſes for *mere* forms of tranſition (none of *which* ſort are to be met with in the Revelation) charges the prophecy with great inaccuracy. A lad at ſchool would not make uſe of the words, *to paſs*, *to come*, *behold*, *hereafter*, and *quickly*, to ſuch purpoſe in an exerciſe. In fact there are two intervals between the firſt and ſecond, and the ſecond and third woes. The word, *to come*, in every place intimates ſomething real.

VI. IN the firſt of the now cited phraſes we find the word *hereafter*, and in the ſecond the word *quickly*. Theſe two words would not be ſo rightly compared with other paſſages in this book as with one another, and muſt be interpreted from ſuch compariſon: the concluſion from which is, that the arrival of the third wo is at a *much* leſs diſtance from the end of the ſecond than it was from the end of the firſt, when it was only ſaid to be coming *hereafter*.

VII. To the third wo belongs the *ſhort time* the Devil, ſo full of wrath, had upon the earth, C. xii. 12.

VIII. THE *forty-two months* of the Beaſt make the moſt part of *that* ſhort time, C. xiii. 5.

IX. THE ſecond wo laſts an *hour*, and a *day*, and a *month*, and a *year*; the firſt, *five months*, C. ix.

X. IN *oppoſition* to all the three woes together is ſet that Goſpel or glad Tidings which the angel proclaims before the end of the third wo: and ſince this is called *glad Tidings of an* (αιων) [k] *Ævum*, there is

[k] THE Engliſh Tranſlators unacquainted with theſe ideas render theſe words *the* (or better, as in the margin) *an everlaſting Goſpel.*

therefore, from the flying of this angel to the end of the world, yet remaining an *Ævum*; which muſt be a pretty [l] long period of time, C. xiv. 6.

XI. SINCE the time of St. John's being at Patmos there are already paſſed upwards of [m] one thouſand ſix hundred and forty years, C. i. 10. And yet

XII. BABYLON is ſtill ſtanding at this day, C. xviii; nor is the treading underfoot of the *holy City* come to an end, C. xi. 2—13.

XIII. THE *Overthrow of the Beaſt* comes not till after the *deſtruction of Babylon*, C. xvii. 16.

XIV. THE *thouſand years*, in which Satan is bound, do not begin till the *overthrow of the Beaſt*, C. xix. x. See §. XI.

XV. AFTER theſe thouſand years Satan is to be looſed a *little ſeaſon*, C. xx. 3.

XVI. AT the *beginning of that little ſeaſon* the ſouls of them that were beheaded, &c, live: and from that time till the living

[l] VIZ, for the Happineſs of it to make amends for the miſeries of all the three Woes, which it is ſet to counter-balance; ſee §. XI—XVI; where this is plainly ſhewn.

[m] VIZ, A°. 1740, when this was publiſhed: 'tis now 1660 years from A°. 96.

again of the reſt of the dead are *one thouſand years*, C. xx. 4.

XVII. THE World is *not* to laſt *quite ſo long* after the death of CHRIST as it had ſtood (viz, about [n] three thouſand nine hundred and eighty years) before it, C. i. 3; Heb. ix. 26.

XVIII. THE Fulfilling of the Prophecy muſt not be reckoned to fall either moſtly in the firſt centuries, nor too much in the times that are yet to come; but be applied, by a nearly equal partition, to the whole courſe of the times of the New Teſtament, in ſuch a manner that the whole body of all true hiſtory of Jews and Gentiles, Chriſtians and Turks, may concur to the expoſition, from firſt to laſt, C. iv. 1: yet ſo that in the mean time inviſible things neither be neglected nor interrupt the other, §. IV.

THE XII[th] of theſe points, on which much depends, namely, that *Babylon ſhould yet be ſtanding in our time*, our predeceſſors could not ſee. So it is no arrogance in *us* to hope and endeavour to go beyond them

[n] Exactly, three thouſand nine hundred and ſeventy-one years and ſix months.

in the underſtanding of the prophecy, by making uſe of the *great advantage which a view of our preſent time gives us.* Whoever is in any doubt about this, or the firſt, or any other of theſe points, let him turn to the paſſages of the text cited after them and the expoſition of them: and whoever is in haſte preſently to have the whole compared with hiſtory and illuſtrated by it, may pleaſe to compare it with the table in the Concluſion; but neither admit nor reject what is there more nearly determined, till he ſhall have examined the proofs he will find in the progreſs of theſe meditations.

XXXII.

FROM hence flow theſe following juſt Concluſions;

I. THAT the middle wo, namely the ſecond, that broke out about *Euphrates*, muſt be interpreted of the power of the *Saracens*, after the death of *Mahomet*, under the firſt and moſt pernicious [o] Caliphs. People may ſtrive to place this wo *higher* or *lower* in hiſtory than about the days of *Mahomet*; but then they will *run counter* to the juſt-now mentioned points;

[o] So the Kings or Princes of the *Saracens* were titled.

and beſides will *not find* either ſufficient *room* for the great things that, in the text, go *before* the ſecond wo, and the yet greater things that, in the text, follow *after* the ſecond wo, nor any hiſtories of times paſt to ſuit them.

II. THAT the firſt wo, whatever it was, was over before *Mahomet*'s days.

III. THAT the trumpets of the four firſt angels followed, *not long* after the viſion of St. *John*.

IV. THAT the third wo is *not yet over*, tho' it began a long time ago.

WE may juſtly look upon *theſe four Concluſions* as the *Foundation-ſtones* of the building of a true Expoſition, as far as concerns the Comparing of the Prophecy with the Events. For whoever compares theſe Concluſions with what has been ſaid hitherto in the *Introduction*, and then reads over the text, will, it is preſumed, perceive that all the parts of the building are regularly connected together. People may turn and wind the thing this way and that way as they pleaſe, yet they will never make out any thing much different from this, that will hold.

PART THIRD.

XXXIII.

THUS *far* even thoſe that have no extraordinary taſte for great exactneſs in *Chronology* may have willingly born us company; and ſuch will even thus go a great way in underſtanding the prophecy, with only the help of what we have *already* advanced. But I ſhould be ungrateful to the Fountain of light, if I ſhould conceal that the Supputation of the Times or the CHRONOLOGY has been that very track by walking in which I came to this *Analyſis*; though I have now, in the foregoing part of this *Introduction*, laid it before others without the computation of the times. The *right Analyſis of the Subject-matter* and the *true Reckoning of the Times* or *Chronology* greatly aſſiſt and ſupport one another. Hitherto we have mention'd only *the part*, we had moſt occaſion for, of the Analyſis of the Subject-matter: now we will treat of the Chronology *more at large*; that hereafter in the Expoſi-

tion we may not be long detained about it, but may be the more at freedom to conſider the Things themſelves.

XXXIV.

Now at this ſtep, when we ſhould prepare ourſelves for an enquiry into the prophetical times, many will be ſeized with a dread or averſion. But as JESUS CHRIST in his Revelation has revealed *Things* and *Times* together; though we may now and then conſider the one without the other and reap benefit therefrom, yet muſt we not *ſeparate* them too far from one another, ſince He has not *joined* them together in vain. The Things are the principal, and the Times are diſcovered for the ſake of the things. We muſt give each their due in a ſuitable meaſure. One that curſorily picks up ſomething and repeats that, acts like a traveller who on coming to a ſtrange city ſhould content himſelf with having heard the clock ſtrike twice or thrice, and never trouble himſelf to enquire after the conſtitution eccleſiaſtical or civil, or any other thing worthy his notice. Now the Revelation is like a great and elegant, magnificent and ſacred Temple, which is not without its clock, its bells

and its dial, to give notice of the hours at which divine ſervice is to be performed: but a perſon of a right diſpoſition not only looks at the dial on the out-ſide, but rather goes into the temple at the proper hour. Gifts are diverſe in this reſpect alſo, and, to go on with the compariſon, tho' many leave the care of the hours to them to whom it particularly belongs, and who by their attention thereto are ſerviceable to the church; yet ſuch people are neceſſary. Whoever goes upon a wrong Chronology, certainly ſo far falls ſhort in the Subject-matter: but he who judges rightly of *this*, will never advance any thing that will be found repugnant to the true Chronology, even tho' he ſhould be unacquainted with it. In the mean time if we ſet aſide the conſideration of the Times, we ſhall not be able, *either* to judge rightly of the Things themſelves that are included in certain determinate times (at leaſt evidently and fully)—*or* to diſtinguiſh the events and occurrences of one *Age* from thoſe of another, that often reſemble them, and even ſometimes look more plauſible;—*or* any man clearly to prove to others that

this or that particular interpretation is right or wrong.——*'Tis the true Chronology that turns the ſcale at laſt.*

IF any one chuſes to ſtop here, there is no conſtraining him to go on. But if he has a mind to make a trial how far we may wade into this part of Chronology without going out of our depth, he will at leaſt not wholly looſe his labour.

XXXV.

SOMETIMES mention is made of *Times* in *a general way*, as C. i. 3, *the time is at hand*; ii. 21, *ſpace to repent*; iii. 10, *the hour of temptation*, *&c.* But our inquiry is not now about theſe, but about *determinate*, *numbered*, *meaſured periods of time* that have a relation to one another. And here let us ſee how many and what variety of *ſuch times* preſent themſelves to us throughout the book;

(1) ten *Days* of tribulation to the Church of Smyrna:

(2) a *Chronos*, to the ſouls under the altar:

(3) about the ſpace of *half an Hour*, in which there was ſilence in heaven:

(4) five *Months* of the locuſts, in the firſt wo; twice over:

(5) an *Hour*, and a *Day*, and a *Month*, and a *Year*, of the four angels in the ſecond wo:

(6) a *Non-chronos*, or ſpace of time leſs than a *Chronos*, between the oath of the angel and the finiſhing of the myſtery of GOD:

(7) forty-two *Months*, during which the holy city ſhall be trodden under foot:

(8) the one thouſand two hundred and ſixty *Days* of the two witneſſes:

(9) the three *Days* and half of the ſame:

(10) the one thouſand two hundred and ſixty *Days* of the woman:

(11) the ſhort *Time* of the dragon, in which the third wo falls:

(12) the *Time*, and *Times*, and half a *Time*, of the woman:

(13) the forty-two *Months* of the beaſt, in the third wo:

(14) the *Number* of the beaſt, 666: (That this belongs to this head we ſhall find hereafter.)

(15) an *Aion* or *Ævum*, attributed to the good tidings proclaimed by the angel:

(16) a *ſhort Space*, that the other king is to continue:

(17) one *Hour* in which the ten kings receive power with the beaſt; likewiſe one *Hour* of the judgment and deſolation of Babylon:

(18) a thouſand *Years*, in which Satan is bound:

(19) a little *Seaſon* or *Chronos*, in which he is to be let looſe:

(20) a thouſand *Years*, in which the ſouls reign with CHRIST:

[P] [THE word *Time*, in N°. 11 and 12, is put for the Greek word (καιρος) *Kairos*. In N°. 2, 6, and 19, the Greek word (χρονος) *Chronos* is retained, and in N°. 19 it *may* be retained, tho' our tranſlation renders it *ſeaſon*. So alſo is the *Greek* word (αιων) *Aion*, or the *Latin Ævum*, which is form'd from it.

THE firſt of theſe words, TIME, is by means of our tranſlation, become familiar to us in the ſenſe of a certain determinate ſpace of time. Our language has no word to expreſs ſuch periods of time as are here meant by *Chronos* and *Aion*.]

S

[P] THIS paragraph, concerning the *Words of Time* uſed in *this Tranſlation*, I ſubſtitute for the Author's explanation of his *German Terms*.

Now we have *ſeven Names* of Parts of Time, viz. *Hour*, *Day*, *Month*, *Year*; *Time*, *Chronos* and *Aion*. The *four firſt* are of more determinate ſignification than the *three latter*. Of theſe laſt therefore we ſhall ſay nothing till we have paved our way to them by help of the former.

WHETHER an expoſitor who diſpenſes with and excuſes himſelf from any *Reſolution* of all theſe times, or looks upon them as of no concern, gives the due honour to the wiſdom of GOD, let any man judge. Certainly they muſt be all throughly regarded, attended to, and treated of in ſuch a manner as is ſuitable to the majeſty of GOD and the importance of this ſhort MANIFESTO; not as a *bare decoration*, garniture or implement, without which the book might nevertheleſs have had its right form and faſhion; but as an important and *neceſſary part*, eſpecially conſidering that many of theſe periods are expreſſed, deliberately and with great emphaſis, oftner than once (Pſal. lxii. 11). If any man cannot, *for his part*, ſee the great importance of this, yet ought he

not to be so rash as to seek to derogate from it, or to set *other people* against it.

XXXVI.

THE above-enumerated periods consist of *Numbers*, and of *Names* of Times. The Numbers many are willing to take as precisely as will suit with their scheme; but when they don't come right, they take refuge in this evasion, 'It is a certain number 'put for an uncertain, we must not take it *so* '*precisely:* GOD has reserved such knowledge 'to himself?' But here, what we are talking of, is *what* GOD *has revealed* in the *Scriptures*; and in the *Scriptures* it is taken exactly, *precisely*, and certainly. In the Revelation, C. viii. 1, you find the particle *about* used, when it might be a little more or less than the time there mentioned; a token that in other places, where there is no such word, we may not presume to take the time to be *indefinite*. A certain *round* number, or in its figures resembling a round number, may sometimes be put for an uncertain, as Matth. xviii. 12, 21, 22, 24, 28; and then an interpreter is not to be over-curious in his researches. But where there are *uneven*, *un-*

common numbers, consisting of *various ciphers*, and even *Fractions*, we must not take them as we do a proverbial expression. Thus there is no making *one thousand two hundred and fifty*, or *one thousand two hundred and seventy*, out of the *one thousand two hundred and sixty* days of the two witnesses: nay, not *one thousand two hundred fifty-nine and a half*, or *one thousand two hundred sixty and a half:* likewise neither *three* nor *four* days out of their *three* and *a half* days; although perhaps it may be no matter for an hour or two over or under the half day. Surely when an *Hour*, and a *Day*, and a *Month*, and a *Year* is mentioned, we must not on any account neglect the *Hour*. The Text is an *Original*, the Exposition is as it were a *Copy* of it. The nearer this comes up to that so much the better it is. And now we come to treat of the Names of time.

XXXVII.

THE first in nature, of all the Names of time is a *Day*: for from the division of it arise hours, and of days are made months, years, &c. Therefore many expositors begin their resolutions of the times with the *Day*:

with whoſe method we muſt comply while we are examining their opinions. Now whether the many periods of time extracted from the text in the order in which they lie there, in §. xxxv, are all to be put on the footing of a *natural* day, *properly* ſo called, or all on that of a *prophetical* day ſo called in a *figurative* ſenſe (which many take to be a natural year) or ſome on the one and ſome on the other; is impoſſible to be determined *now*, while we are but juſt entring on the reſolution of the times. However there is no doubt but that *in the three Woes* we are to put the five *months* of the locuſts, the *hour* and the *day* and the *month* and the *year* of the four angels, and the forty-two *months* of the beaſt upon a *like* footing; whether it turn out to be that of a natural or of a prophetical Day: for otherwiſe the duration of the three woes would remain an inſoluble riddle, and we ſhould looſe the proportion or even the gradation that is in them. Therefore we will begin [q] again *at this place* as the eaſieſt.

[q] As above in §. IX.

XXXVIII.

THE queſtion, *What a* DAY *is, in the three Woes?* is not to be anſwered ſo very haſtily: Firſt we will lay down this poſition;

A DAY here *cannot* ſignify a *whole Year*;

FOR thoſe times of the three woes together, which we have mentioned in §. xxxvii, by themſelves alone make up at leaſt ſixty months. Now if a Day is here equivalent to a Year, and a prophetical Month is to conſiſt of thirty ſuch days, and a Year of twelve ſuch months, according to the opinion of many: theſe ſixty months alone will take up full one thouſand eight hundred Years. And is there room enough too beſides for the things that come to paſs *before* the firſt wo, for the *interval* between the firſt and ſecond wo, for *that* between the ſecond and third wo, and for all that paſſes *in* the third wo itſelf, *before* and *after* the forty-two months of the beaſt, for the *everlaſting Goſpel* which the angel announceth toward the lateſt times of the beaſt, and laſtly for the ample *contents of the* xx^th^ chapter? Or ſhall we, when preſs'd with theſe difficulties, take up with the fancy of thoſe

who of the thouſand years make but a thouſand months or the age of a man?

IF any ſhould pretend that by a Day is meant a *Year* in ſeveral places of the Scriptures, as *Numb.* xiv. 33, 34; *Ezek.* iv. 5, 6; *Dan.* ix. 24, 25, 26; and *Luke* xiii. 33; he is to be anſwered thus, The fourth of theſe places ſpeaks of natural days; as is remarked in the *Harmony of the Evangeliſts* §. 126. The third is nothing to our preſent purpoſe; for the word Day is not mentioned in it, but the Week immediately betokens *a week of years.* In the ſecond, a Day is only to repreſent a Year. And in the firſt, a year of puniſhment is appointed for each day of their ſin: It is not ſaid, Your children ſhall wander in the wilderneſs forty *days*, that is, forty *years.* The word *day* is not any where in the Scripture put for the word *year*; as Biſhop *Forbes*, *on the Apocalypſe*, p. 85, has [r] long ago obſerved: but if it was ſo put any where elſe, it does not follow that it muſt be ſo in St. John too;

[r] In the time of King *James* the firſt, that excellent man was Bp. of *Aberdeen* and Chancellor of that Univerſity; in which and in his Dioceſe he made ſuch a reformation and improvement as make his memory to be honoured to this day.

as the Meaſure in *Revel.* xxi is different from that in *Ezek.* xl.

IF one comes *at firſt* to the knowledge of the Times by the help of the *knowledge* he has of the Subject-matter, he will *afterwards* come to a *more exact knowledge* of the Matter by the help of that of the Times: and ſo *always alternately* (yet no *circulus vitioſus*) every *former* diſcovery will be brought to greater exactneſs by the *following*.

THUS the preſent argument is remarkably ſtrengthened by this conſideration, that we cannot put the beginning of the ſecond wo before *Mahomet*. For the Hour and the Day and the Month and the Year make, by the Day of a year long, *three hundred and ninety one years*. Now if we ſhould begin juſt at the year 622, in which the calamities of *Mahometiſm* broke out (for farther back we cannot go) it reaches to the year 1013. What ſhall we reckon after that year for the Interval between the ſecond and third wo? Where ſhall the forty-two Months of the beaſt, which by this way of reckoning laſt 1260 years, I will not ſay *end*, but even *begin?* Where ſhall we diſpoſe of all

the events under the third wo, that happen before and after these forty-two months or 1260 years, from C. xii. 12 to C. xx. 1? And where is there room for the times mentioned in the xx^th chapter, together with the everlasting Gospel?

AGAIN; How can (to speak in particular of the third Wo) the time that the enraged Devil hath, which begins a considerable while before the forty-two months and does not end till after them, be called a *short one*, when the forty-two months alone last 1260 whole years? Certainly the short time which the Devil hath, who is the more enraged on *this* very account, viz. of its shortness, is shorter than that of the thousand years of his being bound, which comes afterwards: and so also much more is the power of the beast during his forty-two months shorter than the thousand years in which those reign who were put to death by the beast.

XXXIX.

So then we need not go far for an answer to that question, *What is the matter that hitherto nothing has hit right in expounding this*

Book, even with thoſe who value it moſt highly? and why ſo many of their Prognoſtics have failed? The *Reformers* themſelves did *not*, but afterwards *many proteſtant* expoſitors, tho' not *all* thoſe, nor thoſe *alone*, *have* highly cryed up this *Year-day* or Day ſignifying a Year; and thus out of the forty-two Months, the 1260 Days, and the three and a half Times have made one calamitous period of 1260 Years. Then they pitched upon *ſome year* in the fifth or ſome earlier or later century, that appeared to be a remarkable one, and added to *that* the 1260 Years: the ſum gave the *term* or end of *their* period. There were ſo many *ſuch terms*, that at laſt ſome one or other of the inventors of them ſhould, one would think, have hit by chance on the *right* term, tho' he had not found out either the right beginning or the right length of that period which he made choice of. This *pretended period* of 1260 Years was like a large cheſt where every kind of heterogeneous things (or things of different natures) were thrown in together: but the *true Apocalyptical periods* are like many ſmall drawers in a fine and artfully contrived cabinet, each

of which contains only things homogeneous or of the ſame kind.

HE who has once laid aſide this *prejudice* of the *Year-Day*, will find out the *root* of moſt of the *forced interpretations:* and if he knows of any inquiſitive friend, will caution him againſt a fruitleſs labour in which many have waſted the greateſt part of their life-time.

MOST interpreters have begun their imaginary period of 1260 years, at the year 476 and before it. But as that term is already paſt, in the year 1736, without any conſiderable event: ſo, for a long time after the year 476, there are not to be found in hiſtory any more later *Epochs* for the 1260 years in which a man might take refuge with any plauſibility. And yet there is a *general Expectation* of a *nearly approaching Revolution*, even among thoſe who obſerve only the preſent conjuncture of affairs, without any view at the ſame time to the word of Prophecy. This period of 1260 years, and conſequently the Year-day, has yet ſome patrons that have been accuſtomed to

defend it; but it will ſoon totally vaniſh, compare the *Gnomon* on *Revel.* xi. 2.

XL.

MATTERS might be more eaſily adjuſted by thoſe that ſhould take a *Day* in the *uſual* acceptation of the word for *twenty-four Hours*. This opinion is not only very common in the church of Rome, but alſo at this time much liked by many Proteſtants in Germany. *Peterſen*'s Syſtem ſtands upon this footing as it interprets the birth of the Man-Child of the converſion of the people of *Iſrael*; which is yet to come; but which according to him muſt be before the ſhort time, viz. three years and a half, of the diſtreſſes under Antichriſt: which implies that the times of the three woes are to be underſtood in the ſenſe of common Days. Now tho' many of thoſe who have a hearty concern for the knowledge of the truth, adhere ſo ſtrongly to this opinion, that it might be hard to perſwade them ſo much as to give a hearing to another interpretation; yet let me in all good humour, aſſure them, *they are miſtaken.*

THESE points will often fall in our way in the courſe of our meditations: but particularly the *common Day* will by no means ſuit in *the three Woes*. For,

I. IN the firſt wo, men were not killed, but tormented. Now it is true that very great plagues may paſs over very quickly, as in the caſe of the ſeven laſt plagues: but here, in the caſe of the Locuſts, no plague, however great otherwiſe, which laſts but five common months, can bear any proportion to the contents of the whole book, and eſpecially to the trumpets of the foregoing and following angels.

II. IN the ſecond wo, the third part of men were killed: and this looks more like a *long-laſting* plague of *War* (by which the ſurvivors ought to have been brought off from that idolatry which had continued ſo many ages, and from their other crimes) than a *ravage* that was *over in a year* and a few days (as the *common Day* would make it), and after which the remaining two thirds of men go on in their idolatry and other crimes without repentance.

III. In the ſame wo, the Cavalry, the number of whom St. John heard, and has expreſſed ſo preciſely, conſiſts of ſome hundred millions of ſoldiers. Whether all the countries of the world can afford ſuch a prodigious number of men and horſe in a common Hour, Day, Month, and Year, I leave to be eſtimated by thoſe who underſtand politics and the affairs of war. Some learned men have made it their ſtudy to reckon the number of mankind living at one time: the largeſt reckoning might amount to a *thouſand millions*, and the loweſt to half the number. How is it that the number which St. John heard comes ſo near to this? How much ſmaller muſt be the number of Adult people, how much ſmaller that of the Males, how much that of Soldiers, and yet leſs that of Horſemen! Beſides that all theſe horſemen are diſtinct from the *third part* of men whom they killed, and from the remaining *two thirds* that were not killed.

IV. In the third wo, the forty-two Months of the beaſt cannot by any means be reſtrained to three and a half *common years*; reckoning, as I do, theſe forty-two months

to only the five firſt heads of the beaſt. But thoſe who extend them to all the ſeven heads ſucceeding one another, will find it ſtill more difficult to adjuſt *their* Reckoning. In the time of the continuance of the beaſt, after the forty-two months are *elapſed*, falls out the laſt ſhew of the pride of Babylon, and the judgment of her: and a *ſhort* continuance is aſcribed to only the laſt of the ſeven kings or heads of the beaſt: ſo that his immediate predeceſſor, nay even the five other kings that were yet more early, muſt, by virtue of the antitheſis, have a *longer* continuance; and yet under the ſhort continuance of the laſt there happen ſuch things as require a conſiderable ſpace of time.

MORE arguments againſt the *Year-day* and againſt the *Day of twenty-four hours* will ariſe hereafter in §. XLIV. N° XI.

XLI.

IF the preſent Inquiry into the Times was, to ſet it at the loweſt, of no other uſe or advantage than this, that people may perceive *on what ſort of a foundation ſo many indifferent, ſtrained and irregular Expoſitions*

are built: even That would be worth all the labour of it. Why is it that the Roman-catholic Expositors of this Prophecy cannot by any means make their scheme consistent with it? chiefly, indeed, by reason of the badness of their cause; but next to that, because in order to put the best face upon it that they can, they take refuge in the *common Day* of twenty-four hours. The Protestants, as to their cause, have much the better of them: but withall, those expositors who adhere to the *Year-day* are driven upon unsurmountable obstacles. On this ground then we may settle our judgment of the expositors of these two, and of all the other classes. For example; the ingenious *Jurieu* eagerly embraced and adopted the Year-day, and consequently the antichristian period of 1260 years: and therefore it was an easy matter for the eloquent *Bossuet* to rebuke him, and others in the same way, for so many inconsistencies. Hereupon the other Champions for the *Papacy* are become more secure and bolder, and make as if they had nothing more to fear now from the *Revelation itself*, but had fully overcome it, and

were authorized to pronounce, without farther examination, all arguments againſt the *Papacy* drawn from the *Apocalypſe* to be mere folly and madneſs. See how arrogantly the Editor of the *Journal de Trevoux*, *Apr.* 1706, p. 705, enters the liſts and glories (over *Vitringa* no leſs than over *Jurieu*) in *Grotius* and his followers. But theſe people themſelves come off yet much worſe, for they ground themſelves on the Day of twenty-four Hours. *Jurieu* has managed a *good cauſe badly*; and the *Journal* has made a *bad cauſe not a whit better*. *Vitringa* has ſet aſide both the year-day and the twenty-four hour-day; and ſo far departs both from *Grotius* and *Jurieu*. Conſequently the proper Evidence againſt the *Papacy* is not overthrown by this *groundleſs compariſon* of *Jurieu* and *Vitringa*. It is better to uſe no reckoning of times than a wrong one; but a right reckoning is ſtill better.

XLII.

THE amount of our reaſoning hitherto is only this,--A prophetical *Day* in the *three*

Woes is ſhorter, and even by virtue of the reaſons given, *conſiderably ſhorter* than a *whole Year*; but longer, and for the ſame reaſons, *conſiderably longer than a common Day*. All the Expoſitions of the Apocalypſe that are in requeſt in our days tie themſelves down either to the Year-day, or to the twenty-four Hour-day: and ſince in that reſpect they are all of them greatly in the wrong (as we have already proved) the true Expoſition muſt, by neceſſary conſequence, be grounded on a reckoning of time very contrary to the received opinions. So a lover of truth muſt from this place forward prepare himſelf to *bear with* the prophetical Day, let the length of it, reſulting from our arguments, appear *ever ſo ſtrange* to him: *for an expoſition which has nothing uncommon on this head, is a falſe one*. The truth, as in many other caſes, lies certainly in the *Middle*, between the two extreams, and accordingly in contradiſtinction to both theſe ſo widely diſtant extreams, we ſhall, when there is occaſion, call this the *Middle Reckoning*. The ſtraiter and narrower the path is, which we now walk in, the leſs

reaſon will any man have to look upon an expoſition grounded on it as erroneous, or on his own diſtruſt of it as a piece of prudent caution. No body has yet miſs'd his way in it; and, at the worſt, a man cannot while walking upon it, miſs, his way *far*. I am indeed well aſſured that the maintainers both of the year-day and twenty-four hour-day *do not ſpare me* for calling in queſtion an opinion that is become quite habitual to them. But *we can do nothing againſt the truth, but for the truth*; which, even in this affair, has already found reception with more people, than could have been expected. On the other ſide, both theſe parties cut out work enough for one another, and one of them is ever driving the other by turns on ſuch in-commodious conſequences as the Middle Reckoning is no way expoſed to. We ſhall ſee too, who, after this, will keep up his courage openly and ſteadily to eſpouſe the Year-day or twenty-four Hour-day, and charge the middle Reckoning with untruth; altho' it comes in for a ſhare in every advantage that attends either the Day of only twenty-four hours or

that of a whole year. However, if other interpreters will needs abide by the one or the other of these days; let the reader attend carefully whether they *argue* for them, and upon what *grounds*, and whether they can satisfactorily *disprove* all the evidence for the Middle Reckoning; or if they do not rather chuse to *pass it over* in silence, which is certainly *a very unfair way*. I hope such a reader will perceive where 'tis that he can find sure footing, and leave that dastardly objection, '*So many have erred that we shall never attain to the truth*,' to those who *will* think so, right or wrong.

XLIII.

Now *positively*, what *is* a *prophetical Day?* Very lately Mr. *Jacob Koch* has with great diligence enquired into the prophetical reckoning of times, in his *Exposition of Daniel*; in an *Appendix* to which he has, among other things, a short *System of the Apocalypse*: where, with good reason, he *opposeth* sometimes the Year-day, sometimes the twenty-four Hour-day; but *holds* that the prophetical Day is a *common Week*, p. 57, &c. p. 503, &c. It will not be disagree-

able either to this diligent inquirer or to others, that I examine this opinion a little. In the calamitous periods of time mentioned in the Revelation he reckons to one prophetical Day seven common Days, and proportionably to the Month, and Year or (καιρος) Kairos, Time. Indeed he proves that sometimes the word *Sabbath* signifies a *Week*: but not that the word *Day* ever signifies *seven days*. But his principal argument is this; that there is neither above the common year nor below the common week, nor between them, any other measure of time that will make a prophetical Day. Not *over a year*, not *under a week*, we allow; for the reasons given before in §. XXXVIII, &c: but the same reasons prove, §. XL, that the true length of a prophetical Day is *far more than a Week*, and therefore must certainly be to be found between the Year and the Week, and that in a manner that such Days may hold good in *equal distances* after one another, and in *a manifold Summing*, according to Mr. *Koch*'s fundamental postulate.

WITHOUT doubt there lies somewhere in this very prophecy a Track which if we fol-

low we ſhall find the length of the prophetical Days and Months: and therefore we enquire after the *Months* even before the Days; as the three Woes are for the moſt part compriſed in Months, and among theſe the forty-two Months of the Beaſt make the moſt conſiderable ſhew: we muſt therefore conſider alſo firſt how many days properly go to ſuch a month. The Track juſt mentioned may lie in the following remarks. The true meaning, for example, of the ſaid forty-two Months, lies well nigh in the middle, between them who make either three and a half, or one thouſand two hundred and ſixty common Years of them: by, §. XLII. This middle, between three and a half, and one thouſand two hundred and ſixty, runs conſiderably beyond ſix hundred; viz, to ſix hundred thirty-one and three quarters: and a number conſiderably more than ſix hundred comes already very near the Number of the ſame Beaſt that follows in the text, to wit, to the number 666. It is true even this number too will be thought a very *uncouth* one; let us not however be ſtartled at that,

but rather ſince, (1), the Times of the continuance of the three Woes do not themſelves give us any handle for their more particular Reſolution, and (2) on the other hand the Number of the Beaſt is accompanied with a command to calculate, account or reckon, and alſo (3) every calculation requires at leaſt two numbers; let us only ſee whether *each* of theſe two numbers, to wit, the forty-two months and the 666 as the Number of the beaſt, might not, under the divine guidance, afford us that indiſpenſable aſſiſtance, of which no glimpſe appears elſewhere, to ſupply the very thing that is wanting in the *other*. It is ſaid; *Here is the Wiſdom: let him that hath underſtanding count the Number* &c. Now when a hearty lover of the *Revelation of* JESUS CHRIST thinks of theſe words, he will not indeed attempt to break into the ſanctuary, through ſelf-confidence, but then neither will he ſhrink back under a pretence of humility, but will be allured and excited to follow, with reſpectful deſire, as far as at any time he finds before him an open door and a clear path.

So then I make the following remarks with all poſſible plainneſs and perſpicuity.

I. A NUMBER is aſcribed to the Beaſt, and to his Name.

II. WHETHER, and how far, the Number of the Beaſt and the Number of his Name are to be conſidered as the ſame, or as different, is not yet needful to inquire.

III. IT is enough at preſent that 666 is the Number of the Beaſt himſelf, which is here propoſed, and indeed injoined, not only to be *numbred* or *told* but to be *reckoned* or *calculated.*

IV. THAT we may have a thorough comprehenſion of a Number, two terms are requiſite, to wit, an *Adjective* and a *Subſtantive*; for example, *twelve Apoſtles*: Here is *twelve*, the (*numerus numerans*, or) number numbring, and *Apoſtles*, the (*numerus numeratus*, or) number numbred. For a while we may, to expreſs the Difference between them, call the former a *cipher-number*, and the latter a *ſubject-number*, ſince it is the name of *that which is* the ſubject of the number.

V. WHERE we have both theſe together, there is no need of calculation.

VI. BUT where a Calculation is required, as here; there is to be found out by that calculation either a Cipher-number yet unknown, ſuitable and belonging to the Subject-number given or already known; for example, when any one deſigns a great building he knows beforehand that a *great number* of *pounds* will be required for the charge of it, but *how many* hundreds or thouſands it will take, he muſt find out; and this is called, Luk. xiv. 28, (ψηφιζειν) to calculate;

VII. OR elſe, to the Cipher-number known a ſuitable Subject-number which is at yet unknown, is to be found out.

VIII. HERE is the *Cipher-number* expreſsly, 666; and ſo that does not want to be found out by calculation.

IX. CONSEQUENTLY, in this prophetical enigma the Number of the Beaſt is, as to what relates to our calculation of it, a *Subject-number*.

X. AND ſo, to the Adjective 666 there muſt be found a Subſtantive, that we may

underſtand whether it be 666 *Provinces*, or *Men*, or *Heads*, or *Horns*, or *Crowns*, or *Times*, or *Cubits*, or *Pieces of Money*, or what elſe.

XI. THE Text itſelf demands an inquiry after ſuch a Subſtantive; for the number is *the number of a Man*, or rather, *a number of Man* or human number.

XII. THE meaſure for the wall of the new Jeruſalem, viz, 144, is called a meaſure *of a Man, which is that of an Angel*, C. xxi. 17. On the contrary, the Number of the Beaſt viz, 666, is called ſimply *a number of a Man* or human Number, that is, in common uſe among men. Theſe two phraſes are intelligible enough in themſelves: and as they have an evident reference to one another, and explain and give more weight to one another, they put into our hands the Key of the prophetical Numbers. *Every Expoſition that pretends to do without this Key, is certainly wrong.*

XIII. Now when the Number of the Beaſt is called the Number of a Man, it is meant of a *Subject*-number, not a *cipher*-number. For 666, abſtractedly conſidered, is

neither more nor leſs than 666: and 144 is ſtill 144, whether a *Man* or *Angel* tell them.

XIV. AND ſince the Subſtantive, that ſuits the Adjective 666, muſt be found out by Calculation, that can be done only by the help of another number in the text expreſſed in *both* its parts. No man can calculate with one number only, but muſt have at leaſt two: to be ſure then we ſhall find another.

XV. WE ought not to think of comparing any one number with *any* other, throughout the book at a venture; but two numbers belonging to the ſame ſubject muſt be of one kind, or have ſome certain relation to one another. Therefore here in the affair of the Beaſt, the Subſtantive that is expreſſed in that other number, and the Subſtantive that is not expreſſed along with 666, muſt be of one and the ſame kind, viz, both of them, as above-mentioned, *Provinces*, or *Times*, or whatever it may turn out. If they did not agree in this reſpect they would not be of uſe, the one to reſolve the other, by means of calculation.

XVI. SUPPOSE they ſhould be *Times*.—We may on the firſt hearing look upon that as very ſuitable: for (1) the word Number is often uſed in ſpeaking of Times: in *mene, mene* (i. e. *hath numbred*, thy kingdom or reign) it is meant of the *Time* of his reign. (2) From the ninth chapter onward the periods of Time are frequently expreſſed each of them *doubly*, as we have already obſerved §. XXVI, Num. iv. Therefore we ſhall find it ſo *likewiſe* in this *notable Number of the Beaſt*.

XVII. IN all the deſcriptions of the Beaſt no other numbers occur but the *ten Horns*, the *ſeven Heads*, and the *forty-two Months*. If the Compariſon is made with the *Horns* and *Heads* the Beaſt muſt have 666 *Parts* that belong in ſome manner or other to his Body; if with the forty-two *Months*, the Number of the Beaſt muſt yield 666 *Times*. The *former* does not agree with the manner of the *expreſſion*, *Number of the Beaſt*; and has no probability from the *nature of the thing*, ſince no 666 *parts* can be found to be reckoned in the Beaſt; which we ſhall find, C. xiii. 1, to be *a Power* partly ſpiritual,

partly temporal: there remains then only the *latter* viz, the forty-two *Months*, which alſo, as we ſaid near the beginning of this §. XLIII, ſtand in need of a ſolution, but meet with it no where but here.

XVIII. AND thus we may be bold to ſay, The forty-two Months are *Times*; therefore the 666 are *Times* alſo. The ten Horns are all cotemporary about the lateſt time of the Beaſt, and ſo belong not to this place: but the ſeven Heads are one after the other; and indeed the duration of the five firſt is as long as that of the Power of the Beaſt in his forty-two months and his number: but ſince it is not ſaid how long each ſingle Head laſts, we muſt find out the duration of the Heads by the Times of the Beaſt, but not the Times of the Beaſt by the Heads. So it ſtill comes to a Compariſon of the forty-two Months and the Number of the Beaſt.

XIX. THESE two Periods of Time do not follow one another, in which caſe there could be no comparing of them together by Calculation; but run on along with one another, like the other above-mentioned pairs or couples of periods. On this oc-

caſion it is to be obſerved that tho' in the deſcription of the Beaſt the one Mark of time is given in the Middle and the other at the End, theſe two periods nevertheleſs run on together, even as the five Months of the Locuſts in the middle and in the end of the deſcription of them are one and the ſame.

XX. THE 666 then are *human* Times, *in common uſe* in life, as common Days, common Years, &c. On the contrary the forty-two Months of the Beaſt are not called human or common Months, one of which contains about thirty common days: and we have already ſhewn §. XL, that they are *prophetical* Months.

XXI. THE forty-two Months and the Number 666 are two equal periods of Times: elſe we could have no ſure ground for that Calculation which is ſo plainly commanded. This Equality will be more fully ſhewn in §. XLVII.

XXII. Now *calculate*, reckon, perform ſome operation of arithmetick on the forty-two Months and the Number 666. By N°. XIX, we muſt neither add nor ſubſtract:

much leſs will multiplication do. It remains therefore that we muſt divide. *Divide* then the greater Cipher-number 666 by the ſmaller 42; and ſo they will give each other the neceſſary ſolution above hoped for. The Quotient is $15\ \frac{3}{4}\frac{6}{2}$; of which we will at preſent make uſe only of the integer or whole number 15. Behold now,

42 Months are	—	666, exactly:
1 Month or 30 Days are		15 of the 666, nearly:
2 Days are	—	1 of the 666, nearly:
1 Day is	— —	$\frac{1}{2}$ of an unit of 666, nearly.

XXIII. We have proved that the Number of the Beaſt 666 is common Times: and the common times are either Hours or Days, or Months, or Years. Now the forty-two Months of the Beaſt are longer than common months; and the Number 666 is not ſhorter than the forty-two prophetical months. Wherefore they cannot poſſibly be 666 common months, much leſs days or hours. In the Greek Original the number 666 is either maſculine or, rather, neuter: on the contrary the words for Hour and Day are neither the one nor the other: the word for Month is indeed maſculine; but

that word is already appropriated to the forty-two prophetical months. So there remains only the *Year*. This word in the Greek is both maſculine ενιαυτος, and neuter, ετος. The *neuter* will obtain the preference in §. XLV N°. XVIII and in §. LIII: at preſent let it be *either*.

XXIV. STILL then they are Years: as *Luther* declares in his very valuable, but ſhort, and therefore little regarded, marginal notes. The five firſt Kings, with their long duration in the *firſt Being* (ſee C. xvii. 8.) of the Beaſt, take up preciſely theſe 666 years. That Ellipſis by which the word Year is left out, we meet with in the ſeventy Weeks of Daniel and pretty often on other occaſions: and the reader is tacitly prepared for ſuch an Ellipſis by the like deficiency of the words *Language* and *Horſemen*, C. ix. 11. 16.

XXV. THUS, about fifteen common Years make one prophetical month or [about] thirty days: and one prophetical Day is about half of a common year: or, to adhere more cloſely to the words of the text *forty-two prophetical Months are* 666 *human years*.

Hereby not only the prophetical month and day which we have been enquiring about, from §. XXXVIII, but beſides that, the Number of the Beaſt too, is in a great meaſure diſcovered. He that but now begins to enquire after the proof of both, may read over again what we have hitherto diſcovered at large; I know not how to help him any other way.

XXVI. THO' no man, in our times, lives to 666 Years, yet this number is very aptly called the Number of a Man or a *number of man* or *human* number as it conſiſts of human Years. For the attributes or predicates that belong to a ſpecies or to individuals are often aſcribed to the genus or to the collective noun. People ſay in dealing or in common converſation, that corn, wine, cloth, wood, &c. coſts ſo much or ſo much; but every body underſtands it of the buſhel, the gallon, the yard, the load or other particular meaſure. So a parcel of ants are ſaid *Prov.* XXX. 25, and conies *ver.* 26, to be a *people* not ſtrong and a feeble *folk*. The number of ſome hundreds of millions is aſcribed to

the *armies*, yet is to be underſtood of the *horſemen*, C. ix. 16. Not only each thouſand, but every ſingle follower of the Lamb, has his name and the name of his Father written on his forehead, C. xiv. 1. In a hail-ſtorm there are many ſtones and each ſtone has it's own weight; yet C. xvi. 21, the *hail* itſelf is ſaid to be of the weight of a talent. Likewiſe in the number of the beaſt there are 666 Years, and each year by itſelf is a human year: yet the *Number* itſelf is called human. The word Number is as it were a ſubſtitute for another, for a while, 'till it be relieved or ſucceeded by the word Year ſtepping into its place.

XXVII. WHOEVER makes as much account of the Vulgate as the Council of Trent preſcribes, cannot get off; he muſt underſtand the number 666 of *Years*. For that Tranſlation from the earlieſt times to the preſent, has not *ſexcenta* &c. but *ſexcenti ſexaginta ſex* in the maſculine, in conſtruction with which in latin we muſt needs underſtand a ſubſtantive of the maſculine gender; and it will be hard to find any other than *anni*, *years*. If they ſay there may be an error here

in the Vulgate; let them consider that if there is it is *no slight one.*

XXVIII. THE *Times* of the Beast stand in contrast to the *Measures* of the new Jerusalem; which is thus described: *and the angel measured the city with the reed,* 12000 *furlongs; (the length, and the breadth, and the height of it are equal) and he measured the wall thereof* 144, *according to the measure of a Man, that is, of an Angel,* C. xxi. 16, 17. On these two passages we shall give the Exposition and the Proof of it; and here only take notice in how many respects they resemble one another.

(1) THERE we find a *Couple of Numbers,* viz. 12000 and 144: and here the like 42 and 666.

(2) THERE is an *Ellipsis*; and *here* also: for *Reeds* are understood with the 144 (See by all means, the *Gnomon* on C. xxi. 17[t]) and *Years* with the 666.

(3) IN both places it is notified *of what sort* the Reeds and the Years are. Those are angelick-human: these are merely hu-

[t] Where this whole affair of the Measures is briefly and clearly explained.

man. Thoſe were meaſured by the angel appearing in a human form: theſe were reckoned according to human acceptation.

(4) THERE the 12000 furlongs are *not of the ſame ſort* with the 144 angelick-human reeds, but by virtue of the antitheſis (or oppoſition) only human or common furlongs: for without ſuch an antitheſis 144 reeds would bear no more proportion to 12000 furlongs of the ſame ſort, than an inch to the height of a ſteeple. So alſo here the number 666 conſiſts of human or common times, and by virtue of the oppoſition the 42 months are not human or common, but prophetical months.

(5) THERE, there is a Meaſure, and a *Likeneſs:* here, is a Calculation and conſequently, in numbers a *Compariſon.* The 12000 furlongs and the 144 reeds are entirely equal; the 42 months and the number 666 are alſo equal to one another.

(6) THERE the 12000 were *divided* by the 144: here the 666 by the 42.

(7) THERE an angelick-human reed *contains many* common furlongs and here a prophetical month many common years.

(8) THERE is a reed of a *quite unuſual length:* ſo much the leſs occaſion have we to think it ſtrange that the prophetical Day ſhould likewiſe have a quite unuſual length.

(9) IN both paſſages we have reaſon to admire and rejoice for the delicate temperature of difficulty and eaſineſs in the prophetical enigma: ſince in the number of the Beaſt and the meaſuring the holy City each couple of numbers, 42 and 666; 12000 and 144, is made partly difficult by reaſon of the *unuſual meaning* of the word *Month* and the *Ellipſis* of the words *Year* and *Reed*; partly eaſy, by means of the phraſes *human* and *angelick-human*.

(10) THUS the *Revelation*, C. xxi. agrees with *Ezekiel* in this, that the holy city of GOD, which is not confined within any *number of years (Tob.* xiii. 18. *Ecclus.* xxxvii. 25) is *architectonically meaſured*; and C. xiii. with *Daniel* in this, that the calamities are *chronologically* included in limited *Times*. And thus we ſtick cloſe to the text; whereas other expoſitors have laboured to explain the numbers either in both chapters architectonically,

as *Fr. Potter*; or chronologically in both as *Joh. Doelingius*.

XLIV.

THE Times of the Beaſt are interwoven with other periods of time that fall now in our way. We have obſerved §. XXXVIII. that the *Things and the Times*, alternately are ever driving one another cloſer to the point and opening or reſolving one another. The ſame ſervice the *Things by themſelves*, and ſo alſo *the Times by themſelves* do to one another. Now as the force of all the precedent reaſoning meets here in one point, there is thus diſcovered at the ſame time a *principal ground of the Reſolution* of the Times and of the Prophecy itſelf.

I. THE *Times* are chiefly the following;

THE angel mentions a *Non-chronos* in his oath whereas the ſouls under the altar were directed to wait the length of a *Chronos*. (See the Expoſition of C. vi. 11.)

THE Devil hath a *ſhort time*.

THE Woman ſpends in the wilderneſs (partly parallel with the 1260

days, of which hereafter) *a Time and Times and half* a *time* &c.

ALL theſe Periods begin, one after another, in the order in which they ſtand in the text; they go on along together in part of their courſe; and end ſometimes ſoon after one another, ſometimes together.

II. THE word *Time* (Kairos) has indiſputably a particular and determinate ſignification, when it is ſaid, a *Time* and Times and half a time; and ſo likewiſe a ſhort *Time*. The caſe is the ſame as to the *Chronos*, and as to the *Non-chronos*, which is ſomewhat ſhorter. For the Chronos has a *terminus a quo* or determinate Beginning, viz. at the anſwer given to the ſouls under the altar; and a *terminus ad quem* or determinate End, reaching onward 'till their fellow-ſervants and brethren ſhould be fullfilled. And ſince every *waiting* implies a time in an indefinite ſenſe, the word *Chronos* would ſtand here to no purpoſe, if it had not a certain determinate ſignification. In like manner the *Non-chronos* has a determinate *Beginning*, viz. the time of the angel's oath, and a determinate *End*, as it reacheth to the finiſhing

of the myſtery of GOD. Farther, the word *Chronos* is not here to be underſtood of Time as *oppoſed to Eternity*; as if from the time of that oath the world was not to laſt a natural hour, day, month or year longer: as the oath is ſworn ſo long before the end of the ſecond wo, and before the trumpet of the ſeventh angel which contains under it ſo many things and of ſo long continuance. Again, the word *Chronos* is not to be underſtood indefinitely and *in a general ſenſe*, of a delay of an undeterminate length; for then the meaning would be, that the time of the oath and that of the finiſhing were wholly one and the ſame, without the leaſt diſtance between them: by which means this great and ſolemn oath is repreſented as a very trifling one. Conſequently, the word *Chronos* too (as well as Kairos, Time) has here a *ſpecial and ſingular meaning*, viz. of a period of time of a determinate length, to which the *Non-chronos*, tho' no very ſhort one, does not reach. Nay more; like as the oath in Dan. xii. 7. concerns the *time* and times and part of a time there mentioned and limited: ſo here alſo the oath properly relates to the

circumſtance *of time*, a *Non-chronos:* for the *Thing* itſelf, viz. the *myſtery of* GOD, was abundantly declared long before to his ſervants the prophets.

III. Now what a *Chronos* may be we muſt diſcover ſtep by ſtep:

(1) THE *Time, times and half-time* of the Woman are *longer* than the Number of the Beaſt: for they begin before the riſing of the beaſt out of the ſea, and reach not only beyond the number 666 but quite beyond the whole duration of the beaſt, 'till the Dragon himſelf, by reaſon of his being bound, can perſecute the woman no longer, C. xiii. 14.

(2) THE *ſhort time* which the Devil hath on the earth, is *longer* than the time, times and half a time of the woman: for it ends with them, but begins before them.

(3) THE *Non-chronos* is *longer* than that ſame ſhort-time, and on account of it's length is worthy of ſo ſolemn an oath: for it comprehendeth in itſelf the third wo or ſhort time, and before that, the time from the oath of the angel to the end of the ſecond wo, and thence to the trumpet of the ſeventh

angel, nay on to the beginning of the third wo. The ſolemnly ſworn finiſhing of the myſtery and words of GOD is firſt connected with the ſhort time which the Dragon has upon the earth, in C. x. 7. xvii. 17.

(4) THE *Chronos* (C. vi. 11) is *longer* than the Non-chronos; as the very name imports. It begins before all the trumpets, and reaches ſo far as into the times of the beaſt under the ſeventh trumpet.

THE proper length of a *Chronos* will ſhew itſelf more exactly hereafter: what is ſaid of it now, concerns rather the length of the *Non-chronos*; which on another account alſo muſt be of a conſiderable length, viz. becauſe the *many Kings*, beyond whom the propheſying with which St. John is here charged extends, run parallel with the *Non-chronos*.

IV. THE Non-chronos has *before it* the firſt wo, and the greater part of the ſecond, toward the end of which the impenitency of men too preceeds the oath of the angel; and the periods of time in the xx^th^ chapter wholly *after it*. And all theſe periods, following one another, certainly comprehend ſo large a ſpace that there is but very little of the time

from the date of the prophecy to the end of the world, left between them.

V. FROM hence it plainly appears why, not only in the title of this book but alſo in the concluſion, it is ſaid, that in it were ſhewn the things that muſt come to paſs *with ſpeed*. The *greater part* of the ſpace from the date of this prophecy to the end of the world is taken up by theſe *expreſſly long* periods; and the ſmalleſt is quite filled up by thoſe other things that in general ſhall come to paſs with ſpeed. On this occaſion we may conceive as if the whole book were one word, and ſo both the ſpeed and the long periods were ſpoke out in one breath; and therefore ſhould *not ſet* the general declaration of *ſpeed*, and the periods particularly expreſſed as taking up *much time*, in *oppoſition* to one another *but look* upon them as two parts having a *reference* to one another, and belonging to one general declaration of time running thro' the whole book; *take* and compare them; *join* them and interweave them one with another. The times that are expreſſed evidently ſpeak for themſelves, and amount to a great deal: the reſt paſſes with ſpeed; to which kind

therefore belong particularly the trumpets of the firſt, ſecond, third and fourth angels, no time being determined for them. Thus the Coming of the LORD (which is the *Scope of the whole book)* and the time of it, is declared partly by accelerations, partly by retardations; that is the *true Term* of it is, in an elegantly varied way, fixed *near*, but not too near; *far*, yet not too far off, viz. *near* and not too far, by the ſpeed in general, by the oath of the angel, as alſo through the incidental diſcovery of the long periods: *far* and not too near, by the three woes and by variety of periods of thoſe and other things.

VI. Now by all this the Non-chronos, has attained to a conſiderable length; wherefore the word *Non-chronos* is to be taken in a duly extenſive meaning, to ſignify *tantùm non Chronos*, that is, *not indeed a full Chronos*, but little ſhort of it; ſince a little time before, in the beginning or even the midſt of the ſecond wo, (before the end of which the angel ſwore) it was, by virtue of the *antitheſis*, a whole *Chronos* to the fulfilling of the myſtery of GOD: alſo on the other hand the very name of *Non-chronos* and the

oath of the angel, as well as the compariſon of the calamities and the good things that come after them, ſhew that the former ſhould not laſt too long, nor the latter be too long delayed.

VII. WHEREFORE we muſt alſo invert what we advanced in N°. III. and ſay,

(1) THE *Chronos* is *not much longer* than the *Non-chronos*.

(2) THE *Non-chronos* is *not much longer* than the ſhort Time.

(3) THE *ſhort Time* is *not much longer* than the time and times and half time.

(4) THE *Time and times and half time* are *not much longer* than the number of the beaſt.

BOTH theſe things (that of theſe periods the one is always *longer* than the other, and that always the one is *not much longer* than the other) is evident from the whole tenor of the text.

VIII. THUS the Non-chronos and the ſhorter periods connected with it are intended for a twofold declaration, to wit, that men on earth might *not expect* the good things either *too early* or *too late*.

IX. THAT is: the Non-chronos provides that men, when the end of the *second* wo was drawing near, ſhould not ſkip too quickly over the *third*, nor expect the good things that are to follow after it, too quickly; much leſs look upon the plauſible appearance of the kingdom of the Beaſt as the joyful completion of the myſtery of GOD. The *Non-chronos* alſo provideth that men ſhould not quite give up their hopes: for (1) the ſecond wo endeth *ſoon after* the oath of the angel; (2) the third wo comes *quickly after* the end of the ſecond; and (3) in the third wo the Dragon has but a *ſhort time*. For this very reaſon, the *times* mentioned between the time and half time muſt be underſtood ſtrictly of *two* times: and the *ſhort time*, which is longer than theſe 1 and 2 and ½ time, (i. e. 3 ½ times) muſt be the *next* above it, viz. *four times*. Thus the twofold declaration above-mentioned is partly hidden and in part ſufficiently plain.

X. Now we have found *pretty nearly* the length in proportion to the number 666, of thoſe periods that are interwoven with it,

and alſo of the firſt and ſecond wo: but we ſhall ſoon find them out yet *more nearly*.

XI. IN the mean time, when we compare together theſe very periods (only in *this* length, as *thus far* ſettled) with the ſcope of them taken notice of in N°. VIII; the *middle reckoning* is yet more confirmed. For Firſt, by the *twenty-four hours Day* there is no proportion between the 1000 years and the other periods, as the longeſt of them would come only to between 3 and 4 years: and by the *Year-day* they would extend a great deal too far over and beyond the 1000 years. Secondly, if one takes the periods *longer* than we have hitherto made them out, and reckons them by the *Year-day*; ſuch an expoſitor would find the ſpace of time from St. John's being in Patmos to the end of the world too ſhort for him, the difficulty ever increaſing, and the forty-two Months extended far beyond the length of the *Non-chronos* and even the *Chronos* itſelf. If he takes them *ſhorter* and reckons them by the *common Day*, things will then indeed come to paſs *ſhortly* enough, with a pure and unallayed ſpeed, not only thro' all the unde-

termined but through the determined times alſo; eſpecially when one interprets ſo many periods in the text all of them of the $3\frac{1}{2}$ years of Antichriſt only. But if they are taken in that moderate middle length to which they on the one hand *confine*, and on the other hand *extend* one another; then in the middle of the ſpeed of the other things theſe make a ſtop ſo proportioned that all the centuries, tho' ſo many, are duly filled up. Thus the complex of all the periods do the whole ſtructure of the prophecy an important ſervice, and ſuch a one as nothing elſe does it, even ſuch a one as the aggregate or whole ſett of the bones do to the body: that the whole machine is enabled to ſtand handſomely ſtreight and upright, ſo that when cover'd all over with veſſels, fleſh and ſkin, yet it does not ſink down into a lump. Again, compare them with *Hiſtory:* by the *twenty-four hours-day* it makes one or more empty-gaps of many centuries; and by the *Year-day* there is a crouding of things together that is liable to yet greater difficulties. But in the *middle way* all the great revolutions as they tend to

one only mark, proceed on in an uninterrupted order and beautiful proportion; and the prophetical periods, C. vi---xiii. ſerve to a good purpoſe, namely to point at and give notice of the good things to come in a proper manner, 'till at laſt the due time for them comes.

THIS two-fold ſcope of theſe periods likewiſe particularly eſtabliſhes the *duration of the three woes*; which otherwiſe one might have taken according to the 24 hour-day without running counter to our other principal poſitions. For the forty-two months of the Beaſt are as long as the Number of the Beaſt; nay not much ſhorter than the other periods num. vii: and of whatever ſort the months of the Beaſt are, of the ſame ſort are the months of the locuſts; and the hour and day and month and year of the four angels let looſe upon the *Euphrates*; otherwiſe, as was obſerved before, there would be no proportion between the three woes, and there would be no managing of them even in other points already adjuſted.

XII. THE very *Title of the book* corroborates the *middle reckoning*: for it is called a *Revelation*, which implies a new grand diſcovery. Now the *Things* themſelves for the moſt part are contain'd before in the prophecies of the old teſtament, as particularly the maintainers of the 24 hours-day ſuppoſe, when they interpret almoſt every thing of the judgments upon antichriſtianiſm and the peaceful times of the church that follow thereupon: therefore *this diſcovery* muſt have for its principal ſcope the *Times*, by the manifeſtation of which the Things are put into ſo regular a diſpoſition that any one may know (and the nearer it draws the more exactly) about what time it is. Now people have long enough ſearch'd in vain for ſuch a thing on the footing of the *year-day*; and by the 24 *hours-day* they are ſo far from being able to find it, that a maintainer of that reckoning is not in a condition ſo much as to prove that the 1000 years in C. xx. 2, ſhall certainly begin within twelve, ſeven or two centuries from this time forward: by the *middle reckoning alone* therefore we can ſet every thing in order.

XLV.

THE true length of the prophetical Times will be yet more nearly determined, and alſo farther confirmed, by comparing the 1000 years in C. xx. (which, as will appear gradually but chiefly in §. LIII, are to be underſtood in the proper or common acceptation) with the preceeding periods, ſome ſhorter ſome longer than it. For under the trumpet of the ſeventh angel the various preceeding calamities are compared, as oppoſites, with the 1000 years in which Satan is bound, and with the 1000 years in which thoſe of the firſt reſurrection reign with CHRIST. And as in this compariſon the Things have a *relation* to one another, ſo we have alſo a glimpſe of a *proportion* in the times.

I. AT the firſt glance the number of the beaſt and the 1000 years are to one another very near in the proportion of 2 to 3. And this excites us to ſee what may be the reſult of a more exact calculation; by which we have, in the firſt place this proportion.

2 : 3 :: 666 : 999.

BUT as this falls a whole unit, or one year, ſhort of the 1000 years; let us invert it: and then it comes out by diviſion

$$3 : 2 :: 1000 : 666\tfrac{2}{3}\ (\tfrac{6}{9})$$

or more plainly in the expanded numbers

$$3 : 2 :: 999\tfrac{999}{999} : 666\tfrac{666}{999}.$$

II. HERE the quotient gives the number 666 again, and that in two ways, both in the integer and the fraction. Now alſo we diſcover ſomething further to be calculated, beſides the number 666 expreſſed in the text, which could not be ſeen yet in §. XLIII above.

III. A *Monad* or *Unit* of 666 is $1\frac{1}{999}$ year; in like manner as the cubit in Ezek. xl. 5, is a hand breadth longer than uſual.

IV. THIS may be one reaſon among others why the word *Year* is not expreſſly mentioned in the text; becauſe each monad of the 666 is a few hours longer than the *ſolar*, or even the *ſidereal* year.

V. NEVERTHELESS the number 666 remains indiſputably a *human* number in contradiſtinction to the much longer prophetical year in C. ix. 15. For an unit of the 666 is more than 365 but leſs than 366 full

days; and many of the years in uſe among men, i. e. the civil years of ſeveral nations, differ farther than this from the exact ſolar year; but the fraction $\frac{666}{999}$ or $\frac{2}{3}$ amounts to little more than half a year on the whole ſum of 666. Thus they are and remain *human* years, not angelick-human like the 144 meaſuring-reeds in C. xxi. 17.

VI. BESIDES the 1000 years and the 42 months there is not in all the book a third number that gives us the leaſt handle or pretence for comparing it with the number of the beaſt, and conſequently for calculating that number: whereas each of theſe two, eſpecially both together, oblige us to take the 666 for *Times*, for *human Times*, in a word, for *Years*.

VII. AT the ſame time, this compariſon of the two numbers 1000 (that is $999\frac{2}{7}$) and $666\frac{6}{9}$ leads us to ſuch *Secula* or ages as are ſomewhat longer than the common ones of 100 years, and therefore deſerve our particular notice. The thouſand years divided, not into 10, but 9 equal parts, give us ſuch *Secula*, each of which conſiſts of $111\frac{1}{9}$, and 9 of which, as mentioned above,

make up 1000 years, and 6 of them the Number of the Beaſt. The ancient *Romans* approached very near to ſuch ages, who celebrated their *ſecular games*, not every 100, but every 110 years; and that in ſuch manner that they fell the 9th time on the very 1000th year after the building of the city of *Rome*. So likewiſe did the old *Etruſci* among whom one *ſeculum* with another came to between 111 and 112 years. See *Politian. Miſcell.* C. 58, and *Gyrald, lib. de Annis & Menſib. T. II. Op. f.* 551 *ſeq.* This, to be ſure, as many other things beſides, they muſt have received from the *eaſtern* nations.

VIII. THE periods from the *Chronos* to the Number of the Beaſt are all of different, but not greatly different, lengths (§. XLIV.) which are very preciſely determin'd where they are mentioned; for example, the times of the woman, which are ſo ſtudiouſly ſplit into 1 and 2 and $\frac{1}{2}$.

NOW as the numbers 666 $\frac{2}{3}$ and 999 $\frac{2}{9}$ (that is 1000) and in like manner, the 1, the 2, and the $\frac{1}{2}$ in the times of the woman, are ſo proportioned to one another:

it will be well worth our while to enquire whether the proportion of the juſt-mentioned *ſecula* or ages may not be a path to lead us to the determinate length of all theſe periods, and ſuch a one as may not be to be found any where elſe.

IX. FROM hence would ariſe the following progreſſion:

a. 111 $\frac{1}{9}$ Years are - half a Time.
b. 222 $\frac{2}{9}$ Years — 1 Time.
c. 333 $\frac{3}{9}$ Years — 1 $\frac{1}{2}$ Time.
d. 444 $\frac{4}{9}$ Years — 2 Times.
e. 555 $\frac{5}{9}$ Years — half a Chronos.
f. 666 $\frac{6}{9}$ Years — the Number of the Beaſt.
g. 777 $\frac{7}{9}$ Years — a Time and (2) Times and half a Time.
h. 888 $\frac{8}{9}$ Years — the ſhort Time.
i. 999 $\frac{9}{9}$ Years — the 1000 Years.
k. a little leſs than 1111 $\frac{1}{9}$ — } the NON-chronos.
l. 1111 $\frac{1}{9}$ (that is, 1000 and 100 and 10 and 1 $\frac{1}{9}$) Years } a Chronos.
m. 2222 $\frac{2}{9}$ Years — an Aion or Ævum.

as will appear more clearly as we proceed.

OF theſe periods, viz. from the *half-time* up to the *Ævum*, the one (as is plain from the text) is always longer than the other in the order in which they are placed here: and the length here aſſigned to each of them

has been *nearly* determined before from the text: and now we may find the *exact* length by means of the proportion.

THE *ſhort time* which the Devil hath upon the earth, and the *time, times and half a time* in which the Woman is obliged to flee before him, are ſet in contraſt to the *thouſand years* in which Satan is bound: as *the number of the beaſt* while he makes war on the ſaints, is to the *thouſand years* in which the ſaints reign. Now as the number of the beaſt has a manifeſt proportion to a thouſand years: the ſhort time and the time, times and half a time will have the like. And a *Chronos*, the *thouſand years*, the *ſhort time*, the *time, times and half a time*, and the *number of the beaſt* are in proportion to one another as 10, 9, 8, 7, 6. Thoſe who require yet more palpable proof will find it hereafter in our comparing of the Prophecy with *Hiſtory*. In the mean time there opens to our ſight yet this other path to the truth, which follows.

X. *Moſes* and the *Prophets* bring in the SEPTENARY, or number of 7, very frequently, particularly in Days, from the creation on-

ward, and in after or latter times in Years: but in the *Revelation*, no number from 1 to 10 is leſs mentioned in expreſs terms than 7, in the *account of the times*. But as it is full of that number as to the *things themſelves*, no doubt we ſhall find it is ſo in the *Times alſo*. Now when an *Expoſition* reſolves the Periods of Time in ſuch a manner as plainly lays open what is ſo much hidden, viz. the *Septenary number* both in Days and Years which are exactly meaſured by the courſe of the heavens, eſtabliſhed by the great Creator: this may juſtly be look't upon as a good token of it's being *a right one*. If the Ballance of accounts between an *Engliſh* and a *Florentine* Merchant amounts to 7 Pounds Sterling, the *Italian's* Expreſſion of that ſum viz. 32 Piaſters and 2 Lires, has no appearance of a 7 in it, but in effect contains a 7, namely of *Engliſh* Pounds. Juſt ſo in the Revelation the Number 7 is not expreſſly mention'd in the account of the *Times:* but as *Days* and *Years* are evidently meaſured out to us, one after another, by the courſe of the heavens; ſo they alſo plainly appear to us in the

ſeptenary form by means of the true *reſolution* of the prophetical *Enigma* in which they were hidden.

XI. IN the juſt mentioned progreſſion the hidden *Septenary* comes out plainly in *Years*, of the number marked [g]: and at [a] and [b] ſuch *Weeks* of Years could eaſily be ſhewn: but the DAYS are of more conſequence in this matter.

XII. RESOLVE, for Inſtance, a *Kairos* or Time, that is 222 $\frac{2}{9}$ Years, into *Days*. They make (according to the common way of reckoning 365 Days, 5 Hours, 49 Minutes to a Year,[u] without regarding the Seconds) 11595 Weeks all but 44 $\frac{4}{9}$ minutes. Theſe 44 $\frac{4}{9}$ minutes need not diſturb any body, as they don't amount to a whole Day in upwards of 7000 Years, and ſo make no alteration, through the whole progreſſion, in the *number of the Days* into which the periods are reſolved.

[u] But reckoning alſo the odd 12 ſeconds (which really belong to the year, as appears from the following N°. XIV. and XV.) there will be no deficiency; the 222 $\frac{2}{9}$ years multiplied by 12 amounting to 2666 $\frac{2}{3}$ ſeconds, that is, 44 minutes and $\frac{4}{9}$ preciſely. Compare with N°. XIV. and XV. the Author's *Ordo Temporum*, page 322 and 438.

XIII. THUS we have a *Septenary of Days* in the Years marked ^{b}, ^{d}, ^{f}, ^{h}, ^{l}, and ſo on, with ſufficient exactneſs.

XIV. BUT as the opinions of the moſt accurate Aſtronomers concerning the true length of the Year are different *as to the Seconds:* it is worth our conſideration whether in the number of the Beaſt, for Example, which by the common reckoning comes to 34785 Weeks, wanting 2 Hours 13 $\frac{1}{3}$ Minutes, and ſo contains indiſputably a *Septenary* of Days, theſe ſame 2 Hours 13 $\frac{1}{3}$ Minutes ought not to be added to them, for the ſake of the *Septenary*; and ſo proportionally in the whole Progreſſion.

XV. AT this rate the true Length of a Year is 365 Days 5 Hours 49 Minutes and 12 Seconds, or to expreſs it more briefly 365 $\frac{97}{400}$ Days: and ſo out of 400 *Julian* Years juſt three Days muſt be deducted (to make them equal to the ſame number of ſolar Years) as the *Grègorian* or *new Style* directs. For, by reaſon of the fraction $\frac{97}{400}$, 400 ſolar Years muſt paſs before the odd Hours, Minutes and Seconds, come out in-

to whole *Days:* and at the ſame Time they come to whole *Weeks.* There are in 133 $\frac{1}{3}$ *Julian* years 48700 Days, but in as many ſolar years only 48699, and conſequently 6957 Weeks. Hence this progreſſion, 133 $\frac{1}{3}$, 266 $\frac{2}{3}$, 400, 533 $\frac{1}{3}$, 666 $\frac{2}{3}$, 800, &c. is to be reſolved exactly into preciſe Weeks, and contains in it a *round and convenient Cycle, worthy of our attentive conſideration.*

THIS length of the Year is a Medium between the Opinions drawn from the moſt accurate Obſervations of antient and modern Aſtronomers in the eaſt and weſt; nor does it any way diſagree with the exacteſt obſervations that have been made by excellent mathematicians: and thus, *what human accuracy has not hitherto been able to ſettle, is determined out of the ſcriptures.*

IF Mathematicians religiouſly diſpoſed, would, out of a regard for the prophetical Word, farther examine this length of the year and eſtabliſh it, it might hereafter give a handle for determining the true, but yet more hidden length of the natural or ſynodical *Month*, and for other ſuch like diſco-

veries: for in this caſe too we may ſay, HERE *is the wiſdom.*

XVI. THUS in our progreſſion [a], [c], [e], [g], [i], yield exactly *half-weeks*, and [b], [d], [f], [h], [l], [m], exact *weeks:* and this goes on, taking the now-mentioned length of the year, *in infinitum*, without the defect or exceſs of one hour, minute, ſecond, &c.

XVII. THE antient philoſophers have given various *Appellations* to the digit numbers from 1 to 10: that of the number *ſeven* is (καιρος) *Kairos*, Time. See *Franc. Patricij Diſcuſs. Peripat f.* 309.

THE reaſons *they* had for giving theſe *Names* we ſhall not enquire after: but *here* as a *Time* or *Kairos* conſiſts of preciſe weeks, and is the root of all periods conſiſting of pure weeks, it is a very ſingular Coincidence.

XVIII. MANY underſtand a *Kairos* to be the ſame as a *prophetical Year*. And indeed they are *not very widely* different: for the prophetical year is 190 $\frac{10}{21}$ common years, and the *Kairos* or Time 222 $\frac{2}{9}$ ſuch years.[w]

[w] They are in proportion to one another as 6 to 7, viz. $\frac{36000}{189}$ to $\frac{42000}{189}$.

But the prophetical year is in this book expreſſed by it's own proper word (ενιαυτος) Eniautos: and Kairos never ſignifies a year. The prophetical year is too ſhort in this caſe; for 1 and 2 and ½ Times is longer, but 1 and 2 and ½ prophetical years are of the ſame length as 42 months or the number of the Beaſt. Juſt ſo *Chronos* in the *modern Greek* language ſometimes ſignifies a year: but in *this Prophecy Chronos* ſignifies a great deal more than a prophetical year: even as much as ſeveral *Kairoi* or Times. Both theſe words have a *general* ſignification and ſo may mean a Year or *any other* ſpace of time, like the Chaldaic word (עדן) *Oden*, *Dan.* vii. 25: but in the *Revelation* the particular meaning is determined only by comparing of texts; and by that method a *Chronos* appears to be equal to *five Kairoi*.

XIX. SOME may think with themſelves what reaſon there can be why 222 $\frac{2}{9}$ ſhould be the *firſt* number in the progreſſion that is regarded as a *whole* Kairos, and the proceeding one 111 $\frac{1}{9}$ only as half a Kairos: whereas in common uſage 100 years, the firſt ſtep, is a whole *ſeculum* or age: and 777 $\frac{7}{9}$ years

(they may think) might as well have been called 2 and 4 and 1 times of 111 $\frac{1}{9}$ years each, as 1 and 2 and $\frac{1}{2}$ times of 222 $\frac{2}{9}$ years apiece. Now here we have the proper Reaſon: for, as many *whole* weeks as there are in a *Kairos*, ſo many *half* weeks there are in a *half Kairos*, which when divided by 7 has always a remainder of 3 $\frac{1}{2}$ odd Days. So, the 777 $\frac{7}{9}$ being reckoned but 3 $\frac{1}{2}$ not 7 *Kairoi's* the 888 $\frac{8}{9}$ years are very fitly called a ſhort time, or rather a [x] *few times*, as they do not exceed 7, but amount only to 4 *Kairoi*.

XX. THE progreſſion carried farther on gives the true *age of the World*, with it's hiſtorical and prophetical periods, in ſuch a concatenation as wonderfully confirms the truth of the whole holy Scripture of the old and new teſtament, particularly the *Apocalypſe*, and lays open the admirably beautiful divine œconomy recorded in them. This is what is intended in that important expreſſion,

[x] The principal and *proper* ſignification of the original word ολιγος is few in number. It is indeed uſed alſo for *little* in bulk or dimenſions, &c. but then it is (as in Lexic. Baſileenſe) ολιγος pro μικρος, ut ſit ποσοτης αντι πηλικοτητος.

HERE IS THE WISDOM. This wiſdom does not conſiſt merely in knowing the number of the wretched beaſt (which is indeed needful to be known for a few years, but after the deſtruction of the beaſt will be forgotten as an old thing) but in our apprehending the compariſon of the prophetical numbers as the true *Key* in our Meditations on the divine adminiſtration through all ages of the world. The periods of time *predicted* in the Revelation are always ſo framed that they muſt be added to thoſe periods that were *paſt* from the Creation to the date of this Prophecy. Either ſett of times, thoſe before and thoſe after St. John's being in Patmos, taken ſeparately is an uncompleat thing: but they refer to one another and ought to be brought into one ſum. This is the *main deſign* of ſo numerous diſcoveries of times in the Revelation: and and this being well weighed will guard thoſe, who in this Book conſider the times as well as other things, from all imputation of vain curioſity, will aſſure them of the importance of ſuch a diſquiſition; and ſupport their hopes of attaining to the truth. But the proper

place to treat of this is in the [y] *Ordo Temporum*; where a ſober anſwer will be given to thoſe who cavil and tell us that, to be ſure, we ſhall come at laſt not to be ſatisfied without knowing *that Day and Hour*, Matt. xxiv. 36. On the other hand, thus much is already plain from what we have now learned out of the Revelation, that we are able to reſolve the prophetical Times now actually in courſe, particularly thoſe of the Beaſt, more eaſily than ſome would think who are otherwiſe ingenious perſons; even ſuppoſing there was no finding out the exact number of the paſt years of the world, to ſay nothing of thoſe that are yet to come.

XLVI.

ABOVE, after dividing 666 by 42 the Quotient being $15\ \frac{3}{4}\frac{6}{2}\ \frac{6}{7}$, we let alone the *Fraction*; in the mean time we have got *another Fraction* belonging to the number 666, viz. $\frac{6}{9}\frac{6}{9}\frac{6}{9}\ \frac{2}{3}$. Now if this latter were alſo reſolved, the better would it and the former anſwer one to another; whereby the

[y] Ordo Temporum was publiſhed the next Year after this, viz. A° 1741.

length of the 42 Months and ſome other prophetical periods might be *more* exactly adjuſted.

XLVII.

IN every Enquiry, and particularly in the *prophetical Chronology*, one may obſerve one defect after another both in himſelf and others, and always come nearer the mark, but alſo ſtill fall a little ſhort of it, and yet know that he is come nearer it. This was my own caſe for ſome time with regard to the periods which paſs before the number of the Beaſt; but *now* with regard to the reſolution of theſe we find a more convenient handle, ſince the perfect equality of the 42 Months of the Beaſt and the number of the Beaſt; taken notice before in §. XLIII. N°. XXI. is farther confirmed by the following arguments.

I. OTHER Periods are entirely equal. In the firſt wo, the 5 months are twice mentioned in the ſame terms; whereby the reader is prepared for the like equality of the periods afterwards expreſſed in two different manners. In the ſecond wo, the ſpace of the hour and the day, and the month, and

the year was, as it were, adequately filled up by the 400 millions of Horſemen. The caſe is the ſame in C. x. of the *Non-chronos* and the many Kings. In the xx^th^ Chapter, the 1000 years are ſeveral times repeated; as the five months in the firſt wo. And in C. xxi. the numbers 12000 and 144 will be found to be of the ſame magnitude.

II. THE 42 Months cannot be longer than the number of the Beaſt, for his *power*, limited to the 42 Months, cannot ſubſiſt without his *Being* or Exiſtence, which is included in his number. There is, beſides, in the foregoing Progreſſion, no ſuitable number between $777\frac{2}{9}$ and $666\frac{6}{9}$ to anſwer to the 42 Months. Again the number of the Beaſt cannot be longer than the 42 Months. For the 42 Months, ſtand in the beginning of the deſcription of the Beaſt, before the Number 666: ſo the Number cannot *begin before* them. Neither can the ſame Number *reach beyond* the 42 Months, ſince the moſt violent exerciſe of his Power, which is limited to 42 Months, is toward the end of his number, C. xiii. 17. The very Name of BEAST denotes a POWER:

for which reaſon it is ſaid of him afterward, when his number is run out, his kingdom darkned and his power broken, The BEAST *is not*.

BOTH periods then are of *equal* length: and as the power of the Locuſts and the Power of the Horſes laſted as long as the Locuſts themſelves in the firſt wo, and the Horſes themſelves in the ſecond wo, ſo the Power of the Beaſt in the third wo, laſts as long as the Beaſt himſelf in his number.

III. Now as no reaſon can be offered why we ſhould reject this equality of theſe two periods; 'tis therefore our ſureſt way to adhere to it, as the following proportion and its conſequences will farther confirm us:

$$42 : 666\tfrac{2}{3} :: 1 : 15\tfrac{5}{8}\tfrac{5}{3}.$$

The thing can never be ſettled any *other* way; but by *this* it can, with certainty, and beyond our hopes; for tho' the two *Fractions* might to many people appear ſtrange enough: yet when, in the real prophetical periods of time, they produce, by this very proportion, *round* and *proportionable whole numbers*, they will without doubt give ſatis-

faction to all, especially those who are skilful in the knowledge of Numbers.

IV. By virtue of the equality of these two periods, in a progression of months by *sevens*, there are

in 7	prophetical Months	111 $\frac{1}{9}$ common Years.
14	2 sevens,	222 $\frac{2}{9}$
21	3	333 $\frac{3}{9}$ $\frac{1}{3}$
28	4	444 $\frac{4}{9}$
35	5	555 $\frac{5}{9}$
42	6	666 $\frac{6}{9}$ $\frac{2}{3}$
49	7	777 $\frac{7}{9}$
56	8	888 $\frac{8}{9}$
63	9	1000 (999 $\frac{9}{9}$)
70	10	1111 $\frac{1}{9}$ and so on.

In this progression, the express Septenaries of the prophetical Months, and the half and whole weeks of Days, into which the common Years are resolved in the manner we have mentioned above, agreeably coincide.

XLVIII.

Thus 42 prophetical Months are precisely 666 $\frac{2}{3}$ common years: and now by means of these Months we can come at the Year and Day and Hour in the second wo; as also the 1260 *Days* of the Woman which begin between the second and third wo;

the determination whereof is very important, ſince there are *ſo many* Days.

Now it may be aſked, I. Whether the prophetical Month is to be divided into prophetical Days according to the proportion of 30 days to a common month, which would make a year of 360 days? or whether that diviſion muſt not be made in proportion to a ſhorter or longer common month, conſiſting of ſome hours leſs or more than 30 days; in both which caſes, eſpecially the latter, the year retains it's natural length of full 365 days? The anſwer is: the months of 30 days had been long before diſuſed; and ſhorter months had indeed been in common uſe, eſpecially among the Jews: but in *Aſia* in St. *John*'s time, longer months were in uſe, and had been for a long time, as Archbiſhop Uſher proves at large in his *Tract*, *de Maced. & Aſianorum Anno Solari*. And ſince in C. xi. 2, (as will appear in the Expoſition) we meet with this longer ſort of months and no other (and ſo, it is all one *here* whether they be common or prophetical months); we adhere to a conformity with *them*. A month of 30 days, or even a ſhorter, would not in-

deed lead us into any *wide* miſtakes: but after much labour things will not come out quite right, as experience has taught me; and 42 *continued* months of 30 days each, without intercalation of the days requiſite for 3 ½ years, are no where to be met with. Even the *Chaldeans* long before *Daniel*'s time reckoned, not 360 but 365 days to a year. So a *longer* month, which is an *aliquot part* of a year, C. ix. 15. and indeed a *twelfth part* (compare C. xxii. 2) and ſo conſiſts of *not leſs*, nay *more* than 30 days, is quite commodious and eaſy. Now 42 ſuch months come to 3 ½ years; yet it is proper that that ſpace of time ſhould be called 42 months, and not 3 ½ years; for the word *Year* was to be underſtood ſoon after in the *number* of the Beaſt; ſo it would not have been convenient to be uſed here too; and beſides, this *number* is more eaſily divided by 42, the number of the months. Hereby alſo the third wo gains a more manifeſt reſemblance to the two preceeding ones, of which the ſecond, beſides it's hour and day and year, has it's month too, and the firſt has months only, and theſe not

amounting all together to half a year. And the 42 months are capable of being variouſly divided (not only from the nature of the Number, but alſo in compariſon with the number 666) into ſeveral periods, which coincide with hiſtorical facts.

IT may be aſked, II. Whether the 1260 days of the Woman are natural or prophetical days? I anſwer, They are *prophetical*; For (1) a conſiderable part of them paſſes before the times of the Beaſt, before the End of which the times are all figuratively expreſſed. (2) 1260 common days would bear no proportion to the $3\frac{1}{2}$ times in which, it is ſaid ſoon after, the Woman was to be maintained in the wilderneſs, and which are of a conſiderable length; (3) the things which come to paſs in theſe 1260 days require a longer time. However, this period of 1260 days is ſhorter than the $3\frac{1}{2}$ times: for the $3\frac{1}{2}$ times are longer than the number of the Beaſt, and conſequently longer than the 42 months of the Beaſt, and theſe amount to full 1278 prophetical days. The $3\frac{1}{2}$ times come to more, and the 1260 days to leſs than $666\frac{2}{3}$ years. The *longeſt*

of these periods is expressed in *Kairoi* or Times, the *middle* one in *Months* and the *shortest* in *Days*.

Blessed be the name of GOD *for ever and ever: for wisdom and might are his. And* HE *changeth the times and the seasons,* HE *removeth kings, and setteth up kings,* HE *giveth the wise their wisdom, and to men of understanding their knowledge,* HE *revealeth the things that are deep and secret,* HE *knoweth what lieth in Darkness; and* LIGHT *dwelleth with* HIM, Dan. ii. 20—22.

XLIX.

IT is universally understood that 12 months make a year. Now a year consists of [z] 365 $\frac{97}{400}$ days. A day, in contradistinction to night, contains 12 hours, particularly at the Equinoxes: but where it is put in contradistinction to the year, to the month, and to the hour itself, C. ix. 15, it is divided into 24 hours. And in this proportion comes out the proper length of the so often mentioned prophetical periods, without farther trouble.

[z] Or, in Decimals, 365. 2425 days.

FORTY-TWO months in the common or prophetical ſenſe are equally $3\frac{1}{2}$ years, or $1278\frac{210}{800}$ days: and the 42 months in the third wo are $666\frac{2}{3}$ common years, or 243495 common days; and conſequently

	prophetical	*natural days*
the 1260 days of the woman,	are	240000 preciſely, or 657 years and 46 days.
the hour, day, month, and year in the 2nd wo, - -	are	75565 [*i. e.* 10795 weeks] and not full 22 hours; or 207 years abating 40 days.
the 5 months in the 1st wo, - -	are	28987 $\frac{1}{2}$ [*i. e.* 4141 weeks and 12 hours] or $79\frac{1}{3}$ years full.

L.

ALL theſe periods are compoſed of ſeveral months, of ſeveral days, of an hour and a day and a month and a year; yet in the now mentioned *natural days* into which they

are reſolved there appears plainly either a *round* or the *ſeptenary* number; for which reaſon we have been more exact in reckoning theſe *Days* than would otherwiſe have been neceſſary. In the firſt and ſecond wo there are ſome *odd hours* over the weeks. The 1260 days of the Woman are 180 prophetical *weeks*, and the number of the natural days is viſibly a *round* one.

LI.

BY means of this reſolution of times, that which we touch'd upon out of hiſtory in §. XXXII. is more exactly limited and determined: but the producing hiſtorical particulars belongs to the EXPOSITION of the text; and thereby will this our RESOLUTION OF TIMES, (like a ſkeleton covered with fleſh and ſkin) acquire the proper form of an animated body.

LII.

THUS have we determined the periods which we find in the text, without ever once concerning ourſelves what might be the proper length of *one ſingle* prophetical day, or month, or hour, or year itſelf. And indeed ſuch an enquiry is no way ne-

ceſſary for our purpoſe; as no one of theſe ſingle times ſtand alone in the text.

IN §. XLIII. we have thus far diſcovered the prophetical *Month* and *Day*, that the former is *between* 15 and 16 common years, and the latter *about* half a common year. Before I had obſerved that important proportion of the number 666 to the 1000 years, the length of that half-year which anſwers to a prophetical day could not be *preciſely* determined. Hence it was that the [a] PLAN, p. 26,—45, has adjuſted matters no otherwiſe than upon the footing of a half of a common year; but yet even in that way (by virtue of what is mentioned in the Plan itſelf §. XXII, and now in this Introduction §. XXXVIII—XLII) no very wide miſtake could be made. Now therefore it is to be hoped that this yet nearer determination of the prophetical day and of what depends upon it will be yet more welcome: eſpecially as it is now fully ſettled, and here it ſhall reſt. A Half-year, *Semeſtre*, or [b] *Six-*

[a] See Preface §. IV.

[b] A *Six-month* will not ſeem a very ſtrange Expreſſion to any one that reflects on our common uſage of calling a Year a *Twelve-month*, and ſaying a couple of Twelve-months, &c.

month, exactly or nearly, is, in some measure, an *entire* or whole, and indeed no inconsiderable *period* of time; not indeed in every language, but however in that of Astronomy, the civil Law, and even in common Life, and also among the Hebrews whose new year began in the autumn, but their first month was in the spring, &c. Theodorit in his Commentary on *Dan.* iv. 13, interprets the seven Times of so many Winters or Summers, that is seven *Semestria* or seven *Six-months*; and refers to other interpreters. Thomas Parker in *Comment. Dan.* expounds the 2300 days (or evening-mornings), C. viii. 14, of so many *half*, or 1150 whole years. In a word several nations in *Asia*, *Europe* and *Africa*, near to and in the midst of whom *Patmos* lies, antiently reckoned every *Six-month a Year*. These things however are adduced here, *only* to shew that it is no such absurd thing or remote from the common notions of men to reckon half a year, *nearly*, to be the prophetical day: which therefore may still very aptly be called a *Semestre* or *Six-month*, tho' it is not precisely six months: for the num-

ber of the days in the two ſix-month years of the Hebrews, and even thoſe of the heavens from one equinox to the other, are not equal, it is enough that the prophetical day, is not a *common day*, nor a *whole year*, nay neither 5 nor 7 but 6 months. Whoſoever can think of a more commodious name, is at liberty to uſe it.

HOWEVER, now at laſt, after the reſolving of the *entire periods* is is very eaſy to find the *ſingle times:* but whatever appearance they may make as to *round* or *odd*, &c. numbers, we need not to take offence or make that any objection; ſince, as was before obſerved, no one of them ſtands alone in the text.

prophetical:	*common Times.*
1 Hour -	is 7 $\frac{5}{6}\frac{9}{3}$ days.
1 Day -	is $\frac{1}{2}$ year and near 8 days; or 190 $\frac{1}{2}\frac{0}{1}$ days.
1 Month -	is 15 $\frac{5}{6}\frac{5}{3}$ years; or 5797 $\frac{1}{2}$ days.
1 Year -	is 190 $\frac{1}{2}\frac{0}{1}$ years; or 69570 days preciſely.

HERE there appears no ſeptenary number in the common days in a prophetical hour, day, month, or year; but rather fractions. But then it is ſo much the more worthy of

our notice that in the progreſſion as ſoon as the prophetical times ariſe to the half or the whole of the Septenaries, the common times (both theſe we meet with in the text, and in higher ſteps of the progreſſion) coincide with them in round numbers.

Common		*Prophetical*
Hours, Days, Months or Years - - - -	*make*	Hours, Days, Months or Years.
190 $\frac{1}{2}\,\frac{0}{1}$		1.
380 $\frac{2}{2}\,\frac{0}{1}$		2.
571 $\frac{9}{2}\,\frac{1}{1}\,\frac{3}{7}$		3.
666 $\frac{2}{3}$		3 $\frac{1}{2}$ or half 7.
1333 $\frac{1}{3}$		7.
2666 $\frac{2}{3}$		14.
4000 preciſely		21.
and ſo on.		

PARTICULARLY the fractional number 666 $\frac{2}{3}$ falls once more in our way; and therefore we will here bring together all the places in which it has hitherto occurred to us.

A HALF of a prophetical week, whether 3 $\frac{1}{2}$ years, months, days, &c. makes always 666 $\frac{2}{3}$ common years, months, days, &c; by this §. LII.

THREE *Kairoi*, or 6 half-kairoi, or 42 prophetical months, make alſo 3 $\frac{1}{2}$ prophetical years or 666 $\frac{2}{3}$ common years; §. XLVII.

FIVE cycles of 133 $\frac{1}{3}$, which contain each a preciſe number of natural days, make alſo 666 $\frac{2}{3}$ common years: §. XLV. N°. XV.

BELOW, on C. xxi. 17, we ſhall ſee that 8 *Calami* or angelic-human reeds make 666 $\frac{2}{3}$ common furlongs. So, there the number of the Beaſt happens to fall in with the meaſure of the new Jeruſalem; tho' by very different ſteps of the progreſſions. On this occaſion one may alſo conſider *that fraction* which is mentioned in the laſt note on C. xiii. 18.

LIII.

THIS *middle way* of reckoning of time ſeveral people cry, is very ſtrange indeed; and the deciſions founded upon it are too variegated, interwoven and intangled in one another. This is indeed only *contradicting* not *objecting*. He that has nothing but this to alledge denies the concluſion, but does not argue againſt it. Many things that look plauſible to us are not, for that reaſon, true; and many things are really true that yet are

not ſo plauſible. Thus we often find it in natural things; how much more may we expect it in thoſe things that depend wholly on divine Revelation and Teſtimony! There we ſhould hearken, not to our own underſtanding but to the word of GOD. Let them ſhew wherein the proofs are deficient on which this ſo parodoxical reſolution of the times is eſtabliſhed. We will here ſummarily repeat the principal points for that purpoſe.

IN the three woes a common *day* is much *too ſhort* for a prophetical day; and a whole *year* much *too long*. But what may be the proper length, between theſe two extremes, of a prophetical day, and that particularly with regard to the 42 months of the Beaſt, cannot poſſibly be diſcovered any other way than by that calculation, enjoined us on occaſion of the number of the Beaſt; and again this calculation muſt indiſpenſably be perform'd by taking to us the aſſiſtance of the 42 months of the ſame Beaſt. We follow the direction in the text, we calculate, we find, without the leaſt wreſting or ſtraining,

the prophetical times proceeding on regularly in the middle-way between the afore-mentioned extremes; and as the number of the Beaſt comes out entirely equal to the 42 months of the ſame Beaſt, ſo it is in proportion to the following 1000 years as 2 to 3. Beſides all this, there preſent themſelves to our view the moſt beautiful proportions both as to the ſeptenary number and in other reſpects. Laſtly, in the completion of the prophecy the hiſtorical facts agree with our ſcheme ſatisfactorily. This is the whole of the matter: the will or wit of man makes it neither more or leſs. If any man looks miſtruſtfully on this ſame elegancy of proportions, and on the other hand, can ſee nothing of a demonſtration; let him think again whether the fault may not lie in his own eyes. No other calculation can be ſo natural and unconſtrained; only we are not yet enough accuſtomed to this middle way; tho' ſeveral both antient and modern expoſitors have ſearched after ſuch a way, ſome in reſpect of this, ſome of that point; for the *natural* times are to the *prophetical* of the ſame denomination

as 1 to 1 to those that take all the words signifying times in the common acceptation.

as 1 to 365 $\frac{1}{4}$ to the maintainers of the year-day.

They are also reckoned

as 1 to 7 by Joh. Woltherus in his Golden Ark, p. 124, 125; where he takes 1260 days of the Witnesses for so many *weeks*, &c.

as 1 to 12 in the treatise called [c] *Glaube und Gedult*, p. 156; where the 5 and the 42 months of the Locusts and of the Beast are proposed as so many *years*.

as 1 to 30 by Lud. ab Alcasar who is inclined to expound the 3 $\frac{1}{2}$ days of the Witnesses by so many *months*.

as 1 to 33 $\frac{1}{2}$ with regard to the time of our Saviour's conversation on earth, by Joh. Dœlingius *de Antichr. prof.* C. II.

as 1 to 50 by Chunmannus Flinspachius.

[c] i. e. Faith and Patience.

as 1 to 84 by John Fox, who holds 1 month for seven years, and so 42 months for 294 years.

as 1 to 100 by Justin Martyr, taking the 3 ½ times for 350 years, &c.

as 1 to 120 by L. F. Gans, the noble Lord of Putlitz.

* * *

as 1 to 235 by John Huss, Paul Asphe, and again by Dœlingius; who take a month to be a cycle of 19 years.

OUR Exposition comes in the middle (viz. at the place mark'd with astericks) of these opinions, each of them the result of a search after a *middle way*[d]; and that in such

[d] From these different Opinions it appears that thinking men in all ages have seen the *necessity* of finding out a *middle length* of a prophetical day between a common *day* and a *year*; but have only *guessed* at it from an *imagined* equality between it and some period of *common time*, as a week, a month, &c. or some *other remarkable* period, as that of our Saviour's life-time. Whence we may learn the value of our Author's discovery, who has *settled* the *proper length* of it on *sure grounds* found in the text itself, so that history coincides surprisingly with his Exposition, of which the knowledge of *the true length of the prophetical periods* is a main pillar and support

a manner that it carries on all the prophetical periods in one connected demonſtration. Here the *proportion* of the hour, the day, the month, and the year ought in reaſon to make every thing eaſy and ſmooth to us. The *Romans* divided their *As* into 12 parts; and according to that proportion uſed the denominations of *Semiſſes*, *Dodrantes*, &c. in their *taxes*, in their *inheritances*, &c. In *Hebrew*, the analogy or *proportion* makes ſome *Accents* be called Emperors, ſome Kings, Dukes, &c. In the great Image, *Dan.* ii. all the parts from the head to the toes on the feet, come out by virtue of the *proportion*. And ſo it is alſo as to the hours of the day and the watches of the night in the parables in *Matt.* xx. 1, &c. *Mark* xiii. 35. Neither is it neceſſary that the prophetical day ſhould, according to the courſe of the heavens, yield on diviſion exactly a round period of 24 natural hours, or by multiplication, 365 days full; when *ſun-months* and hours, without regard to the courſe of the heavens, are ſo commonly uſed and underſtood. Therefore all times that are in *pro-*

portion to one another as 1 to $\frac{1}{24}$, 30, 365 [e] &c. may be called a day, an hour, a month, and a year; let the prophetical day (which is the monad, unit or root) be a common year, or a quarter, or any thing whatsoever. But how commodious the day of nearly half a year is, is shewn above; and why should not this be allowed, when the word *Calamus* or *Reed*, C. xxi. 15. is used in so uncommon a signification? but let him who still does not know what to make of such a prophetical day, either answer the arguments for it in §. XXXVIII, or §. XL; or else let him content himself with making the most profitable use he can of the other parts of our meditations. But besides, let this be ever so variously interwoven or ravel'd a computation; yet it *simply* follows the text, which is itself so variously interwoven. And how comes there

[e] *i. e.* In round numbers or in the common way of reckoning: which is sufficient to illustrate, by an example, what is here said of *proportion:* for in calculating the prophetical times and reducing them to common times the author reckons to a month the precise 12th part of a year, viz. 30 days and almost $\frac{1}{2}$; his day is the 365 $\frac{97}{400}$ part of a year, which is the same as a natural day; and his hour is the 24th part of this natural and common day.

to be ſomething ſo multifarious and ſo fine-ſpun in aſtronomical calculations of the revolutions of the planets? why does a day conſiſt of $\frac{400}{146097}$ of a year? and why muſt the year come round 400 times before it and the day end at the ſame time? would not *we*, if ſuch a work was left to our direction, order it *otherwiſe?* nevertheleſs the hand of the great *Creator* has made it *thus*. How is it that the deſcription of the tabernacle, and of the Temple of Solomon, and of the divine ſervice in them, is ſo ſurpriſingly blended together? We are not to lead; but to follow. After all, there appears more difficulty at the firſt view than is afterwards found in comprehending the whole of the matter. If any one cannot calculate and ſo comply with the direction in the text, he may be quiet and let it alone: otherwiſe he may violate the truth by a raſh deciſion. *Without arithmetic* one cannot conceive theſe admirable *proportions*, which are like thoſe of the ſweeteſt muſic. But *arithmetic is not all:* and as ſkill in that and ſpiritual diſcernment are not often found together; the truth, as to this part of it, is ſo much the longer

in finding admiſſion. It is not however neceſſary that *all* that would reap benefit from the Revelation of JESUS CHRIST, ſhould be compleat mathematicians, or but arithmeticians. It is with theſe wholeſome enquiries as with the eccleſiaſtical computations and the kalendar; of which every man may make ſeveral profitable uſes, without abuſe or ſuperſtition; yet every man need not on that account, be ſkilful in making them, or give himſelf any trouble about it; for when there are but *a few* men in the world at any one time to take care of it, the buſineſs will be ſufficiently well done. A compaſs is what a ſhip cannot be without: yet the paſſengers may come ſafely over the ſeas without *their* looking on it. In all things there are different gifts, offices and abilities; yet they turn to the benefit of the public, if they are not render'd ineffectual by a ſpirit of oppoſition.

WE have taken the 1000 years for common years, and yet reckon the 42 months, for example, of the Beaſt for prophetical months. Should not rather, ſome will ſay,

thoſe periods be taken either all in a prophetical ſenſe or all in the common meaning.

THIS *Objection* is plauſible; and thoſe who ſtand up for the year-day, and all that do not take to their aſſiſtance the number of the Beaſt as a period of time, will find it hard to evade the force of it. Hence ſome of them have had a thought come into their mind, whether the 1000 years too might not be reſolved into days, and every ſuch day to be taken for a year? Which fancy is very juſtly rejected; and would ſtill deſerve ſo to be, if we were to take each of thoſe days in the middle way. For the 1000 years are over before the end of the world, nay before *Gog* and *Magog:* and certainly at the paſſion of Chriſt the world was not in the beginning, but plainly paſt the middle of it's age; ſo far is it from having more than 360, or even 180, thouſand years to laſt yet. The prophetical year, indeed, is called by one name (ενιαυτος) *Eniautos*, C. ix. 15. and the common year by another (ετος) *Etos*, C. xx. 2. (for which reaſon alſo this latter word *Etos*, is to be underſtood with the number 666,

ἑξακοσια ἑξηκονλα ἑξ, ſcil, ἔτη.) But this we do do not offer as a full proof that ſome of the times are prophetical and ſome common: ſince (ἡμερα) *hemera*, a day, and (μην) *men*, a month, are uſed both in the prophetical and in the common ſignification. Yet we ſhould not entirely loſe ſight of this diſtinction of names of the year; ſince two ſorts of *years* neceſſarily infer alſo two ſorts of *months* and *days* proportionate to them. But here comes ſomething much more *worthy of our obſervation*; the number of the Beaſt not only conſiſts of human years, nearly as the 1000 years do; but it is alſo the *Boundary between the figurative and the common times*, and as it were a bridge over which we paſs from the former to the latter; and therefore it is with great propriety that the 42 months of the Beaſt are mentioned in the text before the number 666. We are not to expound the times ſometimes in the prophetical, ſometimes in the common meaning according to our fancy; but *before* the number of the Beaſt is expired the Times are *prophetical* and *enigmatical:* the number 666 itſelf is *partly enigmatical* by leaving out the word *year*; and

partly common, since this very word, when we have once found the way to discover it, signifies *human* years: and when this number is *expired*, after a while come the yet remaining times, particularly the 1000 years so often mentioned in the text, in the *common* acceptation.

So here is a Gradation again, with the trumpets of the first, second, third and fourth angel, there is *no* indication of time. At the trumpet of the fifth angel begin the *prophetical* months and other times of the three woes. Under the trumpet of the seventh angel, after the expiration of the number of the Beast, come (as before-mentioned) the times that belong to the finishing of the Mystery of GOD, as C. xi. and xx, in the *common* meaning. Just so, the expressions in the Prophecy from the ivth Chapter onward are very *figurative*; but afterward, when the angel gives John the *open* book, are much *clearer*. Several things under the trumpets are to be understood more *figuratively*, and under the vials more *properly* or literally, tho' expressed in the same terms. And when the vials are all poured out, the

ſpeech is *yet plainer*. For this reaſon the number of the Beaſt, C. xiii. 18, is *excepted* from the figurative way of expreſſion that prevails in the middle chapters, as being a *human* number, or in uſe among men: and ſo is alſo the human-angelic meaſure afterward, C. xxi. 17, *excepted* from the common way of expreſſion that prevails in the latter chapters. Both theſe *exceptions* indicate that the *other* expreſſions before are to be taken figuratively, and thoſe that come after, properly. See alſo what is ſaid hereafter, in the *Expoſition*, on C. xi. 8, and C. xvii. 5, concerning ſpiritual and myſtical Denominations. After this manner does this Prophecy always ſhed the light of its clearneſs and perſpicuity backward from the latter to the former both Things and Times. The WISDOM comes at the expiration of the number of the Beaſt (not *that* wiſdom which men acquire to themſelves by ever ſo ingenious devices of an acute underſtanding, but *that* which GOD beſtows on us in the Word of Truth) and from thence forward the *Wiſdom* will be continually more and more diſcovered; and oh! what an ad-

mirably beautiful and immenſe ſum muſt that come to at laſt! Then alſo will the times deſcribed by the prophet *Daniel* be laid open: mean time we need not be diſturbed whatever may be the proper length of the days, in *his* prophecy which belong to the New Teſtament; §. 1. GOD has notified days and years in divers manners according to his free and holy Will, as Gen. xl. 12, 18. xli. 26, 27. Iſai. xxxviii. 5, 8: and ſo the *Revelation* may very well be different from *Daniel* in the length of the *times*, as it is from *Ezekiel* in the length of the *meaſuring rod*, in §. XLIII. N°. XXVIII.

SOME may ſay, by way of a general Objection, you dwell *too long* upon this buſineſs of *Chronology:* I would rather have ſomething *ſavoury* and *edifying*.

I anſwer: when heretofore in my Plan,[f] I laid down a Summary of the *Chronology* of the *Apocalypſe*, it was thought *too little*; now when I draw it out at large and diſtinctly, it is *too much*. How then ſhall this matter be adjuſted? We ought to receive thankfully whatever GOD gives us, or re-

[f] See Preface §. IV.

veals to us. He who has already edified himself as he ought, in Faith, in Love, and in Hope by help of the fundamental Truths of Christianity, will find by respectful attention, a most gracious nourishment of the spiritual life in any Disquisition concerning the holy Scriptures, be it ever so speculative: for instance, in meditating upon Daniel, as well as on Isaiah. He who is out in the Sunshine will get warm, whatever he may be employed in besides. Whoever considers and receives every thing in a manner suitable to the Designs of GOD, will in every thing not be long *enquiring after* edification, but will actually *be edified* himself especially by praising GOD in all his Words, his Judgments, his Ways and his Works. But whosoever slights now one thing, then another thing, under pretence of its not being *edifying* enough, has not yet taken due care to get *edification* even by what he reckons to be very *edifying*. Let a man be only right in fundamentals; and it will be found how rich a *Kernel* is contained in the *shell* of *chronological* disquisitions.

IN a word, if any perſon is puzzled with theſe things, and cannot ſee the reaſon of his perplexity, the truth of the matter is, either he goes upon other Principles, or elſe has no taſt for this Way. It is to no purpoſe to begin to deal with ſuch a man, till haply he meet with the truth, upon which he now looks ſo ſhy, from ſome other quarter. The Truth will prevail in due time: and though the Fire at firſt lighting raiſes a thick ſmoak, yet the Flame will break out ſtrong and clear.

LIV.

THE *other periods* of time, collected in §. XXXV. and not yet diſcuſs'd ſhall be treated of in the EXPOSITION, and it ſhall be ſhewn in each place whether they are prophetical or common times. And thoſe periods which are not ſo exactly limited but fall in between others that are, for example, the intervals between the three woes, ſhall be inquired into: and laſtly thoſe things which ſtand in the text without any character of time ſhall be laid open: at the ſame time the Reader muſt be referred back

to this INTRODUCTION whenever there is occaſion for it.

LV.

IN the mean time we have here a new confirmation of what was remarked in §. XIV, concerning the four Spheres or Circles. For

IN the ſeven EPISTLES there is no other time indicated but only the ten days tribulation at Smyrna, C. ii. 10, From whence it is evident that theſe ſeven epiſtles do not mean nor point out ſeven periods of time that ſhould extend, one after another, thro' many ages; but have a view ſeverally, to the then ſeven churches in Aſia, and all together to the whole Church of CHRIST without diſtinction of place or time. Thus this mark of time, by its being the only one belonging to the ſeven epiſtles, ſhews us, as by a glance, what they relate to.

IT is juſt ſo with the SEALS. For with the ſeven ſeals there is no other Note of Time (excepting that of about half an hour, which is a different caſe, as we ſhall ſee on C. viii. 1,) but the *Chronos* under the fifth ſeal. Whence it will appear that even this ſeal

by itſelf extends [g] from the firſt perſecution of the Chriſtians to the war of the Beaſt with the Saints, yea quite on to the Judgement of the great Whore; and ſo the other ſeals (which comprehend all things viſible and inviſible and the Sovereignty of the Lamb over both), run on parallel with the fifth.

WHOSOEVER looks for ſuch periods of time under the ſeven TRUMPETS as immediately follow one another, muſt make ſixteen ſuch at leaſt, by virtue of §. XIII. Yet it is evident from the widely extended periods expreſly mentioned from C. ix. to C. xx. that the ſeven Trumpets, which are chiefly againſt the Kingdom of the World, extend through the whole ſpace from the date of the prophecy to the end of all things, yea even into eternity.

[g] Viz. the *virtue* or *effect* of it; for the *opening* of the ſeven Seals by the Lamb being an emblematical repreſentation of JESUS CHRIST the Mediator's *receiving* all Power in Heaven and Earth, i. e. of the ſolemn *Inauguration* of CHRIST into his mediatorial Kingdom; the *Effect* of it namely, the *Poſſeſſion* and *Exerciſe of that Power*; muſt continue till he deliver up the Kingdom to the Father.

THE ſeven VIALS by which the diſorderly power of the Beaſt is defeated, paſs quickly over: and therefore there is no time mentioned in the whole xvi^th Chapter. They begin the laſt, and are the firſt over.

THE *Vials*, the *Trumpets*, the *Seals*, and the *Epiſtles* are beautifully interwoven; and like the pipes and ſtops of an Organ, at times ſome of them are ſilent, at others again all of them ſound aloud together.

LVI.

HENCE it appears that the Opinion mentioned in the Preface, §. VI, viz, that almoſt every thing even from the firſt Seal to the binding of Satan, is *yet to come*, is utterly groundleſs. Whoever would not be too haſty in his deciſions in ſo important an affair, let him maturely conſider the admonitions which will be given in their proper places.

LVII.

THUS much is enough by way of *Introduction:* the reſt follows in the EXPOSITION; in peruſing of which the reader is deſired ever to caſt an eye backward and think of this INTRODUCTION.

THE

CONCLUSION

OF THE

Expoſition of the Revelation.

THUS we have finiſhed the EXPOSITION of the *Revelation* in the order of the text; but there remain yet a few things to be treated of, which could not be ſo fitly brought in on occaſion of any particular text. Theſe relate either to the *Expoſition* in general, or to the nearer *determination* of ſome *Times*. Here therefore we ſhall exhibit

I. A BRIEF *chronological table* of the principal points of the prophecy and of the completion of it.

II. A MODEST attempt of a more preciſe determination of the *times of the Beaſt*.

III. THE marks or *characters of a true expoſition* of the revelation.

IV. A DETAIL of the expectations of men from time to time: or, an *historical account of the expositions of this prophecy* thro' all ages.

V. AN account of the *influence* which the expositon of the prophecies has had on *human affairs.*

VI. AN *examination* of some modern *prophecies* that are handed about in several places.

VII. SOME wholesome *admonitions.*[h]

[h] The Reader is desired before he proceeds farther *to read over again the* xiith *paragraph of the preface* attentively.

PART I.

An *Essay* of a CHRONOLOGICAL TABLE of the Apocalypse.

I^st Sketch, according to the Text.

A°. M. 3940. JESUS CHRIST born.

3943. The I^st year of the *Dionysian Æra*, or our usual way of reckoning the *year of our* LORD; which begins three years too late.

A. *A°. Dom.* 30. JESUS CHRIST ſuffers, dies, riſes from the dead, gives ſome hints of his revelation (John xxi. 22, 23, Acts i. 7.) and aſcends to heaven.

96. The *Revelation* is written by St. John — Ch. i. The coming of the LORD is declared to the SEVEN CHURCHES in Aſia and their Angels — ii, iii.

B. 97, 98. The SEVEN SEALS are opened, and on the opening of the fifth the *Chronos* is notified — iv, v, vi. The SEVEN TRUMPETS are given to the ſeven angels — — vii, viii.

C. The LORD cometh. John is to tarry (Jo. xxi. 22) no longer.

D. II^d, III^d, IV^th, V^th Centuries. The *Trumpets* of the I^st, II^d, III^d, and IV^th angels -- viii.

E. 510—589. The *firſt* Wo, under the trumpet of the *fifth* angel-ix.

F. 589—634. The *Interval* between the *firſt* and *ſecond* wo.

G. 634—840. The *second* Wo, under the trumpet of the *sixth* angel C. ix.

H. 800—1836. The *Non-chronos* and the many Kings — x, xi.

I. 840—947. The *Interval* between the *second* and *third* wo - xi. 14.

K. 864—1521. The 1260 days of the *Woman* in the wilderness after she had brought forth the Man-child, or rather, *manly Son* — xii. 6.

L. 947—1836. The *third* Wo, under the trumpet of the *seventh* angel xii. 12.

M. 1058—1836. The *Time* and *Times* and *half* a Time of the *Woman* xii. 14.

N.[h] *Within the limits of the* $3\frac{1}{2}$ *Times*; The *Times of the Beast* in the three parts of his duration — xiii. 5.

O. 1208 & 1209. *War with the Saints.* End of the *Chronos* mention'd under the letter B. -- xiii. 7.

[h] *Within the limits, &c.*] a more particular determination of the time of this article, as near as it *can be* settled, is the subject of the 11[th] part of this conclusion.

P. 1614. The Angel with the *everlasting gospel* or glad tidings for an Aion or Ævum to come C. xiv. 6.

Q. 1836. The end of the *Non-chronos* and the many Kings.
The *fulfilling* of the *Words* of GOD, and *finishing* of the *Mystery* of GOD.
The *Repentance* of the Survivors in the *great City*, xix, xx.
The end of the *short Time* and of the $3\frac{1}{2}$ *Times*.
The *destruction* of *the Beast*.
The 1000 *Years* of the *binding of Satan* begin.

R. afterward, The *loosing of Satan* for a *little Season*,
The 1000 *Years* in which the *Saints reign* xx. 3. 4.

S. The End of the *little Season* C. xx. 7.
T. The *End* of the WORLD xx. 11.
V. ALL THINGS NEW xxi. xxii.

THIS Table may be look'd upon perhaps as uſeful, perhaps as ſuperfluous; it will however be of ſervice to thoſe who make a proper and diſcreet uſe of it. I call it but an *Eſſay*; and moſt *earneſtly* PROTEST and enter this *Caution*, that I by no means pretend to have adapted the years to every article with *equal* certainty. I only do as Geographers, who often in their Maps fill up the diſtances between *well known* parts of Boundaries and Coaſts, as near the truth as they can, on account of neceſſary connexion. But it is, *at the leaſt*, adapted to ſhew in what *Order* the periods begin and end one after another: and even when a clearer light ſhall break out, there will be found but *little* occaſion for alteration in the years, and *much leſs* in the *length*, *rank*, *connexion* and *diſtances* of the periods. And farther, this rough Draught will be of ſervice to enable the men of thoſe times to rectify what is *not ſo exactly* adjuſted; which draught (N. B.) is here laid down *ſo particularly*, *only for that end.*

II^d. Sketch, according to History.

IF we take the principal histories of 16 centuries from St. John's days to our own, adding the epithets which historians give to *several* of these ages; we shall find that the *Prophecy* and the *History* of the Completion, proceed together in order.

Cent^y. II^d. The *Dispersion of the Jews* by Adrian — C. viii. 7.
III. The *Irruption of the Goths* and other foreign nations — 8.
IV. The Age of *Arianism* [*Seculum Arianum*] — — 10.
V. The *Extinction* of the *Roman Empire* under Augustulus viii. 12.
VI. The *Distresses* of the *Jews* in Persia — — ix. 1.
VII. *Mahomet* and the *Saracens* [with their *Cavalry*] — 13.
VIII. The Contention about *Image-Worship* — — 20.
IX. The *Age of Photius:* and also the *Ruler of the Nations born* x. 11.

Cent^y. x. *Seculum infelix* [in which the *third wo* began] — C. xii. 12.

xi. *Seculum Hildebrandinum* [the *Beaſt* out of the *Sea*] — xiii. 1.

xii. The papal *Power* begins — 5.

xiii. *Cruſade* againſt the *Waldenſes* [or *Vaudois*] — — 7.

xiv. The *Age of Wickliff*. The middle of the third wo. — 7.

xv. The *Age of Councils* [viz, at Conſtance, Baſil and Florence] the middle and height of the papal power — — 8.

xvi. The *Reformation* — 9.

xvii. The everlaſting or æviternal goſpel xiv. 6. 8.

xviii. The *Adoration* of the *Beaſt* and his *Image* — — 9.

THE other intercurrent Points every man may add [to this Table] out of the *Expoſition*, according to his liking. And whoever compares theſe two ſketches together will perceive the agreement of the Prophecy and the completion from beginning to end.

PART II.

IN which the *Duration of the Beaſt*, and how near the *End of it* may be, is *conjecturally* aſſigned; and thereby the chronological Table of Part I^st^ compleated.

§. I.

AMONG all the periods that are now in courſe, that of the *Times of the Beaſt* chiefly engages the attention of men, on account of *its end* being expected ſomewhat *ſooner* than that of the reſt. So if an expoſitor does not proceed very cautiouſly with regard to *them*, many may take offence and be diſpoſed to ſlight the *Expoſition* not only of the *Times* of the Beaſt, but alſo of the *Beaſt* itſelf, and even that of the *other Periods* too, nay of the *whole* prophecy. To prevent this evil and *injuſtice*, I judged it proper not to touch upon this point [of the *End* of the *Months* and *Number* of the *Beaſt*] either in the Introduction or the Expoſition, or even in the chronological Table in the firſt part of this concluſion; but to delay bringing it

on the carpet to *this place*, and ſet it entirely *by itſelf*, ſince it is not proper that it ſhould be wholly paſſed over in ſilence.

Now *with truth* and juſtice I *aver*, that tho' the event ſhould vary ever ſo much from [what will be laid down in] this ſecond part (which however will not be found *egregiouſly* wrong) that will affect *this part only*. For the connexion of this with the reſt is not like that of a ſtone with others in a wall, which if it falls out ſeveral more muſt follow; but like that of a ſquare of glaſs, which may be crack'd or broken without any damage to the reſt of the window. Let us ſee then what *uſeful truth* we may meet with.

II. WHATEVER GOD propoſeth to us in his word is a proper object of our belief, in great or ſmall matters, ſpiritual or temporal, whether it be concerning things themſelves, or their circumſtances of place, time, manner, &c. *Infidelity* is a conceited, capricious quality: it *chuſes* what it likes, and *rejects* the reſt, and ſometimes under *plauſible* pretences. But *Faith* does honour to GOD in *every thing*. When Sarah was pro-

miſed a *Son* within a *ſhort time*; it would not have been right in her to have believed *only* the promiſe concerning the *Son*, and not the circumſtance of *Time* too. When GOD told Hezekiah that he would prolong his life; if he had pleaſed to conceal from him the fifteen years, it would not have become Hezekiah to enquire how long. On the other hand Hezekiah's gratitude would have been deficient, if he had acknowledged *only the lengthning* of his life, but not regarded the notice given him of the *fifteen years*, under the pretence of modeſty. Had the Ninevites believed *only* the threatned *deſtruction* of their city, but not that it would come to paſs in *forty days*; without doubt their repentance would not have been *ſo earneſt*. The Samaritan Lord would not believe that in *four-and-twenty hours* there ſhould be great plenty; and it coſt him his life. If the Iſraelites at Babylon had diſregarded the *ſeventy years*, they would either not have ſuited themſelves to *that ſtated time*, or they would have been ſo accuſtomed to Babylon that they would have longed no more for their own country. And (to give an in-

ſtance as to the circumſtance of place) it was great ſtubbornneſs in the Jews that they would not believe Jeremiah when he forbad their flight into *Egypt*. The more particular the divine declaration is, the belief of it is the more difficult and the more uncommon, but at the ſame time the more generous, and therefore the more acceptable to GOD.

WILL you ſay? yea, if St. John was now living and would ſhew us that part of the Revelation which belongs to us, and the determination of the times and other circumſtances; then *I would* believe. I anſwer, if St. John was now alive and ſhew'd all that, but was not known to be St. John: people would reject him in *perſon* juſt as they do the *book* he has written. Does it make any difference as to the thing, whether GOD gives it to his Church once for all or by little and little? But in the former of thoſe ways our faith is much more generous, and more ſuitable to the maturity of faith under the New Teſtament. Therefore the *Times of the horrible Beaſt*, ſo *grandly* deſcribed in the Prophecy, muſt *not* be a *matter of indifference* to us.

III. THAT the *Beaſt* is the [i]*Hildebrandine Papacy* we have clearly proved in the *Expoſition*, *viz*, on C. xiii. 1. from the *agreement* of the prophecy with the completion as recorded in hiſtory; which proof alone may fully ſatisfy plain and unlearned perſons. But to this we have added the *ſymmetry* of the whole ſeries of the prophecy in the fulfilling of one point after another. Both theſe proofs can be comprehended by any one, tho' he has no regard to Chronology either the true or the falſe. But the *calculation* of the number of the Beaſt confirms all, in a manner that nothing elſe can, and ſtill the more exactly we proceed in it the ſtronger is that confirmation.

IV. THE whole *duration of the Beaſt* (in its three partitions, of which we have taken a view in the expoſition of C. xvii. 8.) falls *certainly within the limits of the Time and Times and half Time of the Woman* (which we have conſidered in explaining C. xii. 14): and

[i] i. e. The Power uſurped by the *Popes* for more than 600 years paſt, which was firſt claimed and violently ſeized by *Hildebrand*, a cunning and reſolute man. When he was choſen Pope, A. D. 1073, he took the name of *Gregory* the VII^th.

very *probably* it goes on in the manner ſet forth in the Table which we ſhall give a little below.

V. THE times of the Beaſt being included in the $3\frac{1}{2}$ times of the Woman, and theſe latter reaching but to A°. 1836 at fartheſt: the former cannot run out *beyond* that year. So that a Table adjuſted to that term cannot be *far* from the truth.

VI. EVER ſince I diſcover'd the ſolution of the prophetical times, I *have always* plac'd the *duration of the Beaſt* between the year 1076 and 1836; and *do ſtill*. But as this duration is conſiderably *ſhorter* than the ſpace between theſe two years, various conſiderations and reflexions on hiſtory kept me long in ſuſpence concerning the proper term of the beginning and end of it. In this caſe I had in my view chiefly the prophecy itſelf; and when afterward I not only found a fuller ſolution of the prophecy, but alſo by means of that diſcovered the true ſum of the *years of the World* notified in the Scriptures; from thence I came at laſt to this determination of the point, viz, let us reckon the firſt *riſing of the Beaſt out of the Sea* to be the triumph

of *Gregory* over the Emperor, at Canosa, A° 1077; and the *power given to the Beast* to be the *elevation of Celestine* II^d to the Papacy; and begin the number 666, to which the 42 months are equal, in a *secondary* course, at the *rising out of the sea*, but, in the *primary* course of it at the commencement of that *Power*. And here we may well rest the matter, as there is no appearance of any third Epoch to arise instead of these two.

Advertisement.

Since the Author has, in his Gnomon, published two years after this, on a closer attention to the subject, reduced the two tables in this part to one, and made some improvements on them: instead of those and the reflections on them in this II^d *part, I shall give the* Table in the Gnomon *more fully expressed with the* principal Observations there made on it: *as follows,*

IN my Exposition of the Revelation (Part II^d of the Conclusion) there is an essay to digest in a table the *Times of the Woman* after the wings were given her, and *of the Beast*; which are now more fully explained and the parts of them more exactly fitted together, by comparing them in several places with the prophecies of *Daniel*.——And here let the

reader remember what I have often proteſted, of *modeſty* and *ſobriety* on this head, 'till the event afford us a clear Explanation concerning future things.

THE TABLE.

THE TERMS.

[a] A° 1058, Sept. 2[d] Wed. The two wings of the great Eagle given to the Woman.

[b] 1077, Sept. 1[st] Frid. The riſing of the beaſt out of the ſea, in the perſon of Gregory VII.

[c] 1143, Sept. 25, Sat. The beginning of the 42 months of the *power* of the beaſt, in Celeſtine II.

[d] 1810, May 21, Sat. } The end of the 42
June 1,[k] *N. S.* } months, and of the number of the

[k] All the dates after *this* are according to the *New-Stile*; which was firſt introduced A°. 1582, and received lately in Britain, A°. 1752.

beaſt. Soon after, when the vials are poured out, the beaſt *is not*, but Babylon reigns as Queen.

e 1832, Oct. 14, Mon. The riſing of the beaſt out of the Abyſs. After one hour, viz,

f 1832, Oct. 22, Tueſd. The 10 kings give their royal power to the beaſt.

g 1836, June 18, Sund. The deſtruction of the beaſt. The end of the 3 ½ times, &c.

The INTERVALS.

The *letters* a, b, c, &c. mark the *term* at which each Interval begins, which is underſtood to end at the next letter: as the Interval a means that from a to b, 19 years.

	Days and *Hours*:		*Weeks* and *Days*.
a	6938, 12	or	991, 1 ½.
b	24130, 3 $\frac{1}{7}\frac{8}{7}\frac{2}{7}$	or	3447, 1 fully.
c	243495, 0	or	34785, 0.

d	8170, 22 $\frac{2}{7}\frac{1}{7}\frac{8}{7}$	or	1167, 2.
e	7, 22 $\frac{3}{7}\frac{7}{7}\frac{0}{7}$	or	1, 1 almoſt.
f	1335, 0	or	190, 5.
	284077 $\frac{1}{2}$ 00	or	40582 $\frac{1}{2}$ in all.

They are alſo 5797 $\frac{1}{2}$ ſquare weeks; they are 777 $\frac{7}{9}$ years; they are preciſely 686 of Daniel's units, of which by and by: laſtly they are $\frac{1}{10}^{th}$ part of the age of the world.

WE will firſt illuſtrate the Intervals; and then the Terms.

The Illuſtration of the INTERVALS.

		Years.	
a	contains	19	bating one day.
b	contains	66 $\frac{6}{9}\frac{6}{9}\frac{6}{9}$	preciſely.
c	contains	666 $\frac{6}{9}\frac{6}{9}\frac{6}{9}$	preciſely.
d	contains	22 $\frac{1}{3}\frac{2}{3}\frac{3}{3}$	fully.
e	contains	0 $\frac{2}{9}\frac{2}{9}\frac{2}{9}$	very nearly.
f	contains	3 $\frac{2}{3}\frac{1}{3}\frac{8}{3}$	fully.
a, d, e, f,	together	45 $\frac{4}{9}\frac{5}{9}\frac{5}{9}$	preciſely.
a, b, d, e, f,	together	111 $\frac{5}{9}$	preciſely.
a, b, c, d, e, f,	together	777 $\frac{7}{9}$	preciſely.

DANIEL'S 70 weeks conſiſt of 70 times 7, that is, 490 units or parts; which altogether are equal to 555 $\frac{5}{9}$ years; as we have ſhewn in C. x. of *Ordo Temporum*. It is very re-

markable now how exactly *these Intervals* may be reduced to the *Units of Daniel.* For,

THE Interval [c] contains precisely 588 such Units which make 12 square weeks, *i. e.* 7 times 7 (or 49) multiplied by 12.

THE Intervals [b] and [d] together, are 78 Units and not a Day over.

THE Intervals [b, c] and [d] together are 666 units, or 275795 $\frac{5}{17}$ days, which do not exceed the appendices of the days in these Intervals full 17 hours. A surprising agreement! for the *number of the Beast* is in such terms of expression said to be 666, that it may be so in several ways. (See the Exposition on C. xiii. 18.) Thus the number 666, viz. in *Daniel's Units* contains the *first and second* portions of the duration of the Beast, whereas in *Years* it contains the second only.

THE Intervals [a, c, f] together are 20 units exactly.

THE Intervals [a, b, d, e, f] are 98 units, which are two square weeks.

THE Intervals [a, b, c, d, e, f] together 777 $\frac{7}{9}$ years are 686 units precisely; or two cubical weeks, that is 7 times 7 times 7, multiplied by 2.

THE numbers (and the periods, which are equal, tho' enigmatically expreſſed by different numbers) in Daniel and in the Revelation, are moſt exactly and eaſily reduced and changed into one another; which is no ſlight proof of the truth of our reſolution of them.

The Illuſtration of the TERMS.

[a] THE wings given to the woman. This is alſo the beginning of her 3 ½ times. See the Expoſition on C. xii. 14, '*where ſhe is nouriſhed a time &c.*'

[b] CONCERNING the riſing of the beaſt out of the ſea, and the day of it, Sept. 1st, we have treated on C. xiii, 1. eſpecially in the ninth theſis, &c.

[c] OF the power given to the Beaſt for 42 months, and of the beginning of theſe months we have treated on C. xiii. 18, §. XII. This ſpace is equal to the number of the Beaſt 666.

[d] WHEN the 42 months of power are out, we muſt not conclude that immediately the Beaſt *is not*; for he *was* even before theſe months. But, on pouring out the vial of the fifth angel, his kingdom becomes ſo

darkened that it is weaker now than before the beginning of the 42 months. Therefore it must be observed, at the proper time, whether that angel shall pour out his vial upon the seat or throne of the Beast at the end of the 42 months; and whether the Beast is *immediately* to carry Babylon, while he himself *is not*. This Interval in which the Beast is not, is nearly the same as the *Semitempusculum*[1] in *Ord. Temp.* p. 318.

[e] WE take the one hour during which the ten horns receive power as kings with the beast, in the prophetical length; because it comes *before* the thousand years, which are to be understood in the common meaning. See the Introduction §. LIII, about the middle.

[f] THE Beast with the ten kings (who had just before given up all their power to him) shall make the Whore desolate.

ROME was founded in the 3961st year of the Julian period, the 29th of October (as *Des Vignoles* proves towards the end of his Chronology) on a Thursday. From that time to A. D. 1832, the 6545th of the Julian period, the 22d of October, Tuesday,

[1] The Space of 22 $\frac{2}{3}$ Years.

(which is the day mentioned in *our table)* there are after ſubſtracting the exceſs of the Julian year, preciſely 2584 years, or 126186 weeks and almoſt 5 days, from that Thurſday to this Tueſday. What will befall *Rome*, 76 years [m]hence, on her Birth-day, will be worth the obſervation of thoſe who ſhall live at that time.

THESE two Intervals [e] and [f] are moſt intimately connected. *The ſaints ſhall be given into the hand* or power *of that* remarkable *Horn until* A TIME AND TIMES AND HALF A TIME, Dan. vii. 25. *The other King when he comes, muſt continue* A SHORT SPACE, Rev. xvii. 10. On *both* theſe paſſages there are many conjectures in the *Expoſition* on this latter place: but a *third* paſſage helps us out, viz. *The ten horns receive power as kings with the Beaſt* ONE HOUR, *ver.* 12.

Now, the *ſhort ſpace* is the Interval [e] and [f] taken together; for it contains the whole time of the continuance of the other king in the third part of the duration of the Beaſt: [e] is the one hour: and [f] is the remainder of

[m] From October, 1756.

all the preceeding Intervals and contains 1335 *common* days. Presently after these follow the 1335 *prophetical* days (viz. of the length used in Daniel's [n] prophecies, and which we have shewed, in *Ord. Temp.* p. 379, to be equal altogether, to 1000 years) promised in Dan. xii. 12: so that the *miserable common* days of expectation and suffering, are *implied*, and the 1335 *happy prophetical* days, to be come to, or arrived at, are *expressed*.

THE *time and times and half a time* in Dan. vii. 25, fall within this Interval [f]; but do not compleatly fill it: and I agree with the Rev. Langius that they are 3 ½ years, *but* consisting of 1278 days (agreeably to the length of the natural year) not of 1260, as he takes it, nor of 1333 ⅓, which one might think of.

BUT how shall even these 1278 days be reconciled with the 1335? I shall *not* answer, that either number is 3 years and a piece or half, and not 4 years: as the Interval [f], either with or without the addition of

[n] This is different from the length of the Apocalyptical Day.

the Interval [c] agrees with the antient tradition, that *Antichrift is to rage* 3 ½ *years*:— *but rather* this, that Daniel ſeems to have in view what the Beaſt riſen out of the abyſs is to do in the *land of Iſrael*; whereas in the Revelation the Beaſt has ſomething to do *elſewhere*, before he comes thither: as the deſtroying of Rome, &c.

OUR Table may be looked upon as uncertain in *ſome particular articles*; but *the whole* of it, as far as it extends, is ſtrongly ſupported both by hiſtorical and exegetical proofs. Thoſe of the ſix Intervals of this period which are leſs preciſely determined in the Revelation, are determined out of Daniel; as, the exiſtence of the Beaſt before the 42 months, his non-exiſtence, and the ſhort ſpace of the other kings and the 3 ½ times, which Daniel had expreſſed in the *proper terms*, are in the Revelation included in the *ſhort ſpace:* Again the time which Daniel had expreſſed *enigmatically* by 1335 days the Apocalypſe explains by the proper terms of 1000 years. Surely theſe things are not accidental! We do not indeed *aſſert* every part with equal aſſur-

ance: but we *propoſe* them all, that poſterity may have notice of what they are to obſerve, and may partly correct, partly confirm them, according to the event.

[*Thus far the Gnomon.*]

WE are not *fondly deſirous* of aſſigning the *ends* or *terms* of the Periods: but when any period (for example, the times of the Beaſt) appears from the text, to be ſuch or *ſuch a length*, and is found in hiſtory to have begun at ſuch or *ſuch a time*; the *beginning* and *length* of it cannot be diſcovered and at the ſame time the *end* be concealed; which is indeed the principal, or even almoſt the only thing, ſome perſons uſe to enquire after. A modeſt *Expoſitor* does not buſy himſelf much about *ſuch terms* before the time; but rather makes the moſt profitable uſe he can of the ſubject-matter. On the contrary *thoſe* pitch upon the *term only*, which could not be concealed from them, and at firſt make too much of it, and ſoon after too little; and beſides, ſlight the ſalutary important truth itſelf, of which *that* was but a circumſtance. Were it only the ſtupid or intoxicated children of this world that did thus; it would

be nothing ſtrange. But that men fearing GOD and *therefore* ſearching after the diſcoveries made in the prophecies, ſhould behave in this manner is a ſhrewd token that the word of GOD is as a ſtrange language to us and that we are far from the true ſkill of ſuiting ourſelves to the time, and therefore are in the greater danger. How will the watchman warn the people, when he himſelf will not believe that the enemy is drawing together his forces and approaching? which of the two is the more raſh and inconſiderate? the man who brings certain *intelligence* of the enemy's coming, and *beſides* mentions the *time* when *he conjectures* he *may* come; or the watchman who ſlights the whole. Thoſe are in a yet worſe condition, who not only give over all watching, but reject, with the Expoſition, all Prophecy and the whole Scripture at once, making no more account of the one than the other. Thoſe well deſerve that they ſhould *ſtumble* at the Scripture and at both right and wrong Expoſitions of it, *and* FALL, Iſaiah viii. 15. This is the way of the *Jews*, and of the *Infidels* too; an eaſy and commodious, but an

unhallow'd method. They quickly catch at any thing in the New Teſtament, or in any part of the Scriptures, that ſeems to give offence, *rejoice* over it, *turn aſide* from the truth and are *caſt away*. He too who makes *this Concluſion*; There is no appearance *yet* that it *ſhould* come to paſs *this or that year*, therefore it will *never* happen;—or *this*, It *has not* come to paſs *this or that year*, therefore, *neither will it* in *theſe following years*; therefore, an Expoſitor muſt not be allowed to mend his term, or prolong it a little: He too, I ſay, not only deals very unfairly with an Expoſitor, eſpecially when he aſcribes to him any opinion that is none of his, nor ever was, but alſo greatly offends even againſt the word of GOD. The ſubject-matter, ſuppoſe is certain, and the length of the period rightly determined: yet when the *beginning* of the period *really has* a latitude in hiſtory (of human compoſition, which is often not over clearly written, nor the ſeveral ſteps of its progreſs diſtinctly remarked) the *end* alſo muſt needs *appear to us to have* a latitude: nevertheleſs we determine this end *conjecturally*, when either the length of the

period and its *conjectural* beginning point it out to us without farther ſearch; *or* when we cannot attain, otherwiſe than by a *conjectural* to the *true and preciſe* determination; which the event at laſt diſcovers. Let us take for example ſome *paſt* tranſaction; the *ſecond wo* began in the VII^th^ Century, as many Expoſitors have rightly obſerved without any aſſiſtance from the ſupputation of the apocalyptical times. Now it *may* have begun A° 622, at Mahomet's flight; or A° 632, at his death; or A° 634, when the Saracens conquered Arabia and Syria; or A° 637, when they ſubdued the kingdom of Perſia. From one or other of theſe beginnings, 207 years (nearly the duration of that wo) reach to A° 829, or 839, or 840, or 844, &c. A man that does not know or remember the hiſtory of thoſe years is here in the ſame ſituation as to the choice of one or other of the years, as if he was to determine the preciſe time of ſomething yet to come: ſo, the event muſt turn the ſcales. Suppoſe he finds nothing conſiderable in the year 829, it is much the ſame caſe as if he ſhould ſet the term of a period that is *not yet* run out,

too early. But he is not *quite* miſtaken for all that: for no man can deny that ſoon after that time the power of the Saracens was reduced, tho' perhaps no man to this day may have enquired into the preciſe year. Apply this to the *times of the Beaſt*, which are *now* in their courſe. Had they begun for example A° 1073 they muſt have ended A° 1739. And now that this term is paſt without any great revolution, it cannot for that be ſaid to be all over; only we are to advance one ſtep or more, from the year 1073 to ſome following year, or years, when the beginning of thoſe times may moſt probably be fixed according to the beſt accounts hiſtory furniſheth us. The more circumſtantially the conjectures are expreſſed, the more eaſily can the ſequel be obſerved and the failure corrected. On ſuch an occaſion the *number* of the years may undergo a little alteration, yet without any change of the *words*. On the other hand where the event agrees with the conjectural determination, it amounts to a ſtrong confirmation of the whole matter, and is of ſuch conſequence with regard to the truth of the Goſpel, that even

thoſe that were formerly ſhy and diffident, and lookt on at a diſtance, will after the victory put in for a ſhare in the booty. If an Expoſitor ſettles the terms *too poſitively*; a failure in any ſmall point lays him open to the cenſure of raſhneſs and preſumption. But if having made only a *conjectural* determination of the preciſe time the event does not anſwer; he is not aſhamed (much leſs can he be ſaid to be altogether wrong) but bears undeſerved reproach with patience, and only waits (if men will but let him alone) a little longer, as Noah did in the Ark. Now, what has any man, either *enlightened* with the knowledge of the truth, or *ſceptic*, or *ſcorner*, to object to this? And here I once more refer my reader to §. XI, of the Preface.

PART III.

The Marks and Characters of a *true Expoſition* of the *Apocalypſe*.

OUR Expoſition is all along accompanied with its proofs and evidences wherever they are required. Yet it will be of uſe to re-

capitulate the principal and plaineſt Characters of the truth of it (each of them eſtabliſhed as ſuch in the proper places) and to bring them into one view, with ſome addition.

I. THE TRUE EXPOSITION OF THE APOCALYPSE (in whatever it may conſiſt) muſt be agreeable to the original text or an accurate tranſlation of it; and in theſe paſſages on which the arguments againſt the Roman-catholics are grounded, it muſt agree with the moſt approv'd copies, and eſpecially with the Complutenſian° edition (which by the providence of GOD, was printed in the heart of Spain, *before* the Reformation) as alſo with the very antient Vulgate.

II. IT muſt adhere to the very turn and emphaſis of the prophetical words and phraſes, which are ſometimes figurative, ſometimes proper.

III. IT muſt begin with ſuch obvious remarks as have an evident ground in the text,

° *Complutum*, now called *Acala de Henarez*, is an Univerſity in New Caſtile, about 20 miles from Madrid, erected by Cardinal Ximenes; where he finiſhed, A°. 1515, that ſplendid edition (the firſt of all the Polyglotts) in ſix Volumes in Fol. The Greek New Teſtament had never been printed before.

and are not liable to any reaſonable doubt; and from theſe the reſt muſt be deduced by juſt conſequences.

IV. IT muſt ſhew the agreement of the *order* of the completion with the *order* of the prophecy from one point to another.

V. IT muſt fix the beginning of the completion at *St. John's days.*

VI. IT muſt extend the concluſion to the *end of all things.*

VII. IT muſt go on through all the ages of the world between *theſe two boundaries,* in one continued courſe, without leaving any chaſms between.

VIII. THE Intervals themſelves of the three Woes are parts of this courſe, as reſts are of a piece of muſic.

IX. AT both theſe Intervals, as well as at the Eagle's crying *wo, wo, wo,* it muſt ſhew from hiſtory the prelude to the enſuing woes.

X. IT muſt make neither too great, nor on the other hand too little account of any point in hiſtory, for example, the reformation, the actions of a King of Sweden (however great a man he was) the perſecution in

France, the Saltzburg emigration, or any thing elſe that may ſtrike *us* ſtrongly becauſe of its nearneſs: but take in the Subſtance both of civil and eccleſiaſtical hiſtory; and have a regard not ſo much to the ſingle *parts* as to the *whole*, in the principal points, principal times, and principal places, ſuch as Rome and Jeruſalem.

XI. IT muſt aſſign a reaſon why the ſevenfold Song of Praiſe in C. v. 12, has the [p]article, *the* power, &c. only once; but in that in C. vii. 12, ſeven times.

XII. IT muſt let every thing *paſs quickly* which is not included in limited times.

XIII. IT muſt diſpoſe of the *greateſt* part of the times of the New Teſtament in thoſe periods that are *determined*.

XIV. IT muſt clearly ſhew whether, and why, this or that period is to be underſtood in the *prophetical*, or in the *common* meaning.

XV. IT muſt diſcover the *ſeptenary* number (of which the book is ſo full in *other things*) in the *times alſo*.

[p] It is ſo in the original; tho' our Tranſlators have overlook'd it in both places.

XVI. IT muſt not diſregard as uſeleſs any handle the text offers for the reſolution of itſelf: and on the other hand muſt diſcover what is ſufficient for that purpoſe, in all the *data* therein to be found, taking them all together: for example, it muſt be able to give a reaſon why the five months of the locuſts are ſet down *twice*.

XVII. IN like manner, why we find ſo many periods of time along with the trumpets alone; but with the churches only one of ten days, and with the ſeals but one, a *Chronos*.

XVIII. AND why it is ſaid, the trumpet *of the* ſixth, of the ſeventh *angel*, and not more briefly the ſixth, the ſeventh *trumpet* &c?

XIX. ALSO what kind of *third part* is to be found under the trumpet of the *fifth* angel, as we find a third part of the *earth*, &c, under the trumpets of all the *ſix other* angels.

XX. AND what kind of *Chronoi* theſe are, in contradiſtinction to which the angel ſwore it ſhould not be a *Chronos* more to the fulfilling of the myſtery of GOD.

XXI. IT muſt diſcern and acknowledge *two* intervals between the three woes.

XXII. IT muſt ſhew a cauſe, why, in C. xii. 10, it is ſaid, the *power*, not the *kingdom*, of his CHRIST.

XXIII. AND why the half time, tho' conſiderably more than a *Century* or hundred years, is called *only half* a time.

XXIV. LIKEWISE, why in C. xii, it is ſaid *only* in the 14th Verſe, but *not alſo* in the 6th, *before the face of the ſerpent*.

XXV. FURTHERMORE, why the beaſt with *two* horns is called a *beaſt*, *only* in the xiii chapter, and always afterward the *falſe prophet*.

XXVI. IN like manner, why the word *year* is left out in C. xiii. 18.

XXVII. AND why at the number of the beaſt we find, [q] *the* wiſdom, (ἡ σοφια, with the article.)

XXVIII. IT muſt ſo follow and agree with the pattern given in the *phraſes* or turns of expreſſion (for example, a *number of a man*, a *meaſure of a man*, *that is of an angel*) that theſe phraſes, which have a reference to one another, may be of ſervice in the expoſition.

[q] Omitted by our Tranſlators.

XXIX. IT muſt point out to us ſuch times as are *near*; from which it muſt draw inferences, of great uſe *now*, tho' not ſo neceſſary for *former ages*: for this *book of the croſs* was not given us for idle ſpeculation.

XXX. IT muſt not extend the times of the New Teſtament too far: but agree with the points ſettled in §. XXXI and XXXII. of the Introduction.

XXXI. YET neither muſt it ſet the end of the world too near after the time of the flying of the angel with the everlaſting goſpel or [r] æviternal good tidings.

XXXII. IT muſt not ſearch the prophetical numbers with a view to ſupport any proportions or ſymmetries of it's *own deviſing*; but attentively obſerve thoſe that are evident *in the text*.

XXXIII. IT muſt give a reaſon, why there are no times expreſſed with the vials.

XXXIV. LIKEWISE why the word *angel*, is not expreſly mentioned at each vial, as it is at each trumpet.

[r] *Æviternal* is what laſts an *Ævum* or *Aion*, viz. 2222$\frac{2}{3}$ Years.

XXXV. IT muſt compare the paſſages in one of which *patience*, in another *wiſdom*, &c, is required, with one another, and ſhew the *ſuitableneſs* of them.

XXXVI. IT muſt not overlook the manifeſt *difference* there is between the Beaſt and the Whore, nor their near *relation* to one another.

XXXVII. IT muſt give a reaſon why the two laſt of the ſeven heads of the Beaſt are called, not the ſixth and ſeventh, but the *one* and the *other* King.

XXXVIII. IT muſt not make any times run parallel to one another that cannot conſiſtently do ſo. For example, the Devil is *bound* at the beginning of the 1000 years: therefore his caſting ſome at Smyrna *into priſon* muſt be before the 1000 years. The abyſs is *open* when the locuſts come out of it, and the angel of the abyſs is their leader: *ſo* likewiſe it is to be when the Beaſt ariſes out of it: therefore theſe ſame [s]1000 years cannot begin 'till after this ariſing.

XXXIX. IT muſt alſo be a Key to *open* the times, that were *ſeal'd* in the prophet Daniel.

[s] Viz. of Satan's being bound and the abyſs ſhut upon him.

ONE may obſerve *more ſuch marks* in the Expoſition itſelf. Among thoſe which we have repeated there are ſeveral that may be look'd upon as ſomewhat too *particular* which yet in their conſequences influence the *whole* diſquiſition. No Expoſition that differs widely from ours can have all the now mentioned marks together. But I neither can, nor do I deſire, to prejudice any man in my favour: I only propoſe the truth according to my abilities. Theſe marks may be uſeful to the inquirers after truth in ſeveral ways, for when one takes, for example, the forty-two months of the Beaſt *too long* or *too ſhort*, and ſets the beginning or end of them ſo much the higher or lower in hiſtory; yet he *may hit* the mark accidentally: and on the contrary, when one has got the *right length* of theſe periods, but ſets the beginning of them too far back or two low down in hiſtory; he *may miſs* his mark in *ſome meaſure*. Yet we muſt not for that leave the determination wholly to the event; but collect together from the periods and from the marks or characters of the truth, what may amount to a clear

proof. By *theſe marks* then our and every Expoſition beſides may and ought to be *ſtrictly examined.* And whoever can ſo improve this preſent Expoſition that it may agree yet more nicely with theſe marks, will deſerve thanks for his pains. But let every one that has a mind to make any alteration in it take care that, while he ſtrives to make it agree more exactly with ſome one mark he do not make it run counter as much to others.

BUT beſides all theſe marks; when we conſider the foregoing Expoſition, and in particular the Table we have given in the firſt part of this Concluſion; there preſent themſelves to our view ſome other circumſtances which may be regarded not indeed as neceſſary requiſites, but however as very ſuitable properties, and conſequently as an Appendix to the marks already given. We will go on then in the liſt of them.

XL. IN the firſt part of this Concluſion the Table, which is compleated in the ſecond, ranks its ſeveral points or articles in the ſame order one after another as they fol-

low one another in the texts cited over against them. And if one was to dash out of it all the *numbers* of the *years*, yet the several *articles* will stand unalterably in their places. Neither the beginning or end of any one period can be set higher or lower than the beginning or end of any other period as they now stand: and on the other hand this unalterable order of the *Things* themselves is a proof that there cannot be any great failure in the determining of the *Years* past or to come. Let us consider the articles a little more closely.

IN the Table *every* period has its proper length assigned according to *one way* of *reckoning* either of prophetical or common days, months, &c, or which is *equal and the same* throughout the whole prophecy. The beginning of each period has a distinguished importance in *history*, as those that are skilful in it may discern without any view to the prophecy. And in the *progress* the periods fit into one another in a manner that is worthy of our notice: thus. From the letter B in the Table to O, it is precisely a Chronos or 1111$\frac{1}{9}$ years: on the other hand

'tis *not* a Chronos (or is a Non-chronos) from H to Q, but nearly a Chronos, i. e. leſs than $1111\frac{1}{9}$ and more than 1000 years, between which two there is no other ſtep in the *Scala Seculorum*, or Scale of [t]Ages: again from G to Q there is, by virtue of the *Antitheſis* conſiderably more than a Chronos. The very middle of each of the calamitous periods H, L, M, N, happen one after another before the bleſſed reformation:

A°. 800—1318—1836
947—1392—1836
1058—1447—1836
1077—1454—1836

IN this *middle time* fell that horrible darkneſs and groſs ignorance both in the eaſt and weſt, in the XIV^th^ and XV^th^ Centuries. Now when this midnight was over, and by means of the reformation it began to dawn, at the ſame time the period K ended. Hereafter there may be an Eclipſe yet, but no more any ſuch long-laſting Night, and though theſe four periods were far diſtant in their beginning, yet they end all together in *one* great and moſt deſirable point, in the year 1836.

[t] Viz, the antient Ages, of $111\frac{1}{9}$ years each.

THUS by the *whole* Table *every article* of it, and by all the *ſingle articles* and links of it the whole *compages* and coherent chain is ſtrengthened. It is needleſs to give the proof of each ſeveral article at large: if one was to compare *every* period with *every* other, it would only ſerve to make the demonſtration the more perplexing and difficult by the multitude of deductions and concluſions. A glance of the eye on the Table will do much better. It is here as in the deciphering of a writing in a ſecret character; where there is no need of any other proof of your having found the *true* key, than that by it you can open and explain the whole.

BUT if any Perſon can *after all* take this to be a mere invention of human ſpeculation; ſuch a ſceptical diſpoſition will for ever keep him from receiving any *other* Expoſition, however *true*; if *another ſuch* can be. Such a perſon ought to conſider that GOD has great patience with him, and for that reaſon to have patience with other men who, he may think, come far ſhort of him in the knowledge of the truth.

XLI. WE will alſo bring under examination the whole Sum of the apocalyptical Chronology, from the beginning of the New Teſtament to the finiſhing of the myſtery of GOD.

OUR LORD before his Aſcenſion ſaid to all the *Apoſtles* together. *It is not for* YOU *to know* the Times or the Seaſons (χρονες η καιρους the *Chronoi or Kairoi*) *which the Father has put in his own power*. Even here our Saviour does not abſolutely *reject*, but in fact gives an *anſwer* to the queſtion propoſed by his Apoſtles. He does not ſay, *you muſt not aſk*; but, it doth *not belong to* YOU, in quality of *Apoſtles*, to know theſe times: and what *did belong* to them *as ſuch* he tells them immediately after, YE ſhall be my *Witneſſes*. Many of the Apoſtles or almoſt all of them had *finiſhed* this their *teſtimony*, before theſe Times or Seaſons were revealed to St. John, not as to an *Apoſtle* or one ſent to declare the *firſt*, but as to a Herald extraordinary choſen to proclaim the *ſecond coming* of CHRIST. *Till then* the Father had kept them in his own power; but at that time let them be known to his Servants. The

Disciples had in a body asked, LORD *wilt thou at this time* (χρονω) *restore the kingdom to Israel?* taking the word *time* or Chronos in the common meaning: but the Times or Seasons, (the Chronoi or Kairoi) which the LORD in his answer puts together, with an emphatical distinction of the words *Chronos* and *Kairos*, enigmatically import their proper length. From the time when the Apostles had borne the testimony of CHRIST in *all the world*, and particularly in the *capital City*, ROME, to the finishing of the mystery after which they are here inquiring, there is one *Chronos* and over and above, three Kairoi or $1777\frac{7}{7}$ years near about, from the year 58 to 1836; which is *a* Chronos and *some* Kairoi. This joining of the singular and plural together would have look'd oddly: therefore the expression is altered; and as in 1 Sam. xxvii. 7, xxix. 3, instead of *one* year and four months it is said these days or these years, so here for a *Chronos* and some Kairoi, it is said, Chronoi or Kairoi.

XLII. OUR supputation of Time begins with only refuting the most prevailing errors, and then exhibits a prophetical month,

year, day and hour not very plauſible, but from whence nevertheleſs, as we go on there ariſeth, as to the periods actually mentioned in the text, ſometimes a neat rotundity of numbers, ſometimes a ſeptenary, and on comparing the periods one with another, an admirable proportion.

XLIII. THE true Expoſition goes in the *middle-way*, not only with regard to the computation of the times, but alſo as to the *ſubject-matter*. If others interpret too much or too little of the text of *inviſible* or *viſible* of *paſt* or of *future* things; *this* takes in each of them in its proper place. It avoids the difficulties and rubs, thoſe Opinions are liable to, which run out too far on either hand; and has the benefit of all the advantages either ſide has over the other. All that Boſſuet objects to or proves againſt Jurieu, and on the other ſide Abbadie againſt Boſſuet, and whatever elſe paſſes between ſuch Interpreters in the way of controverſy, *it* can lay hold of and make to ſerve as ſo many arguments for its confirmation and firmer ſupport.

XLIV. IN the true Expoſition the three woes go from eaſt to weſt in one direct track.

XLV. IN general it is adjuſted to the horizon of the Iſland of *Patmos* all around.

XLVI. IT contains in it the marrow and *ſubſtance* of all that holy men in *all ages* have learned out of this Prophecy (as far as they went upon ſolid grounds) amidſt ſuch a variety of Interpretations. But of this laſt point we have ſomething farther to ſay[u].

[u] Viz, what immediately follows in the IV^th part: where, in §. XLII, N°. II, there is ſhewed a ſhort *method of diſcovering the general plan* of *any Expoſition* of the Revelation.

PART IV.

AN hiſtorical *account* of the various EXPOSITIONS of the Revelation: ſhewing how in all ages of the New Teſtament the *expectations* of *all*, but eſpecially of *holy* men, have been framed mainly with regard to the REVELATION of JESUS CHRIST.

I. ALL the prophecies of the Old Teſtament pointed at JESUS CHRIST either at a diſtance or nearer at hand.

II. BY *his coming in the flesh* the promises *thereto* relating were fulfilled, and at the same time the longing desires of the *Old-Testament Christians* satisfied.

III. IN this Completion is immediately intermingled, in an admirable manner, the further discovery of things yet to come under the New Testament. *Luke* i. 32, 33: ii. 34: iii. 17.

IV. WHEN our LORD JESUS CHRIST had brought his first followers and disciples, and especially his twelve apostles, so far on in their knowledge of himself that they confess'd him to be the *Son of* GOD and the *true* MESSIAH; he immediately began to build the rest of his doctrines on this foundation, and shew'd them, now that he had at last appeared to save the world, what was farther to befall him, and therefore talk'd with them concerning his sufferings, his cross and death, his resurrection, ascension, and *coming in Glory*.

V. BUT a few days before his passion, he also foretold to them the *destruction of the temple* and city of Jerusalem; referring, on

that occaſion, to the prophet Daniel. The Diſciples, and without doubt the Jews in general, were of opinion that *the temple, the city and the world would all come to an end together*, Matt. xxiv. 3. But our Saviour informed the diſciples that the temple and the city were to be deſtroyed in the days of that preſent generation of men; but that the world was not to end at the ſame time: and on this occaſion he inſtructed the believers how they were to deport themſelves, even with regard to outward circumſtances, in the diſtreſſes that were coming, *Matt.* xxiv. 6, 16.

VI. BETWEEN his reſurrection and aſcenſion he gave yet plainer ſpecimens of his Revelation: as we have before obſerved on *Rev.* i. 1. and in §. XLI. of the preceeding Part III.

VII. AFTER his aſcenſion, the two men in white apparel teſtified to the Apoſtles upon the ſpot, that JESUS *ſhould come* in like manner as they had ſeen him aſcend. Indeed among ſo many momentuous things as intervene between his *aſcenſion* to heaven and his *coming*, there is no one of *equal moment* with either of *theſe*: nay they are all

but ſo many preparatory ſteps for his COMING, and from the Revelation they bear to *that* ariſeth *their importance*.

VIII. ACCORDINGLY from that time forward the *expectations* of the *firſt chriſtians* under the direction of the apoſtles, had *that Coming* for its great object. Yet theſe, contrary to the mind of CHRIST and his Apoſtles, reckon'd that coming much too early; which miſtake, tho' of no ſuch evil tendency as the *ſcoffing* of the men of the world, yet proved a hindrance to the truth.

IX. Now, as our dear Saviour had interpoſed the *deſtruction of Jeruſalem* between his aſcenſion and his glorious coming: So the Apoſtle St. Paul did not look with unconcern on the miſtake of the Theſſalonians, that the day of CHRIST was at hand and to come even before the deſtruction of Jeruſalem; but poſtpon'd it by an expreſs declaration concerning the *Apoſtacy* that was to come firſt, concerning the *Man of Sin*, and him who was to withold him or *keep him off*: And after the deſtruction of Jeruſalem, the *thouſand years* and *many things beſides* were interpoſed by St. John in the Revelation.

X. By theſe means was the church of the New Teſtament provided with the needful teſtimony concerning future things, from the times of the Apoſtles to the glorious coming of CHRIST. But the variety of interpretations, we ſee, began even in thoſe early days.

XI.

WITH regard to future things, *theſe* were the *three main points* one after another, viz, ANTICHRIST, the THOUSAND YEARS, the END OF THE WORLD.

ON theſe *three points* and on the *ranking* of the *two firſt* (for it is evident the *third* of them muſt needs be the laſt) the reader is deſired to keep an attentive eye in the remaining part of this diſcourſe.

BY the word ANTICHRIST, which in St. *John's epiſtles* has a more extenſive ſignification, we mean *here*, in conformity to the ſtyle of the Fathers, the great *Adverſary*, or the *Beaſt*, who is deſcribed in 2 Theſſal. ii, and in Revel. xiii, &c.

XII. MEN continued to expect the *End* ſoon, and all that was to come to paſs before

it, was of courſe, *contracted* within as narrow limits as they thought poſſible.

XIII. WE find an inſtance of this contraction in what is called the [w] fourth book of Ezra. This book (too highly valued by ſome, but by moſt men too much deſpiſed) as we have it at this day (ſee Scalig. Exercit. 308. and J. Gregories Obſerv. C. xviii.) is acknowledged by the learned to have been written in the beginning of the ſecond Century, and conſequently ſoon after the Revelation; ſo that the 30th year after *the ruin of the City*, C. iii. 1, muſt be meant of the deſtruction of Jeruſalem by the Romans, which is A. D. 100 and the 3860th year of the Jewiſh Æra of the World. Now when it is ſaid C. xiv. 11, 12, that the duration of *the world is divided into* 12 *parts*, of which 9 ½ are paſt and 2 ½ to come: the author added the Jewiſh Æra of his own time and the apocalyptical 1000 years into one ſum 4860, of which 9 ½ twelfth parts are 3847 ½, and the 2 ½ twelfth parts are 1012 ½ years; ſo that 3860 is to

[w] This is called the 2d book of Eſdras, in the Apocrypha, in our Engliſh Tranſlation.

1000, *nearly* as 9 ½ to 2 ½. On the like ground ſome among the Greeks have reckoned the age of the world to be about 6500 years, viz, adding the 1000 years to their Æra from the Creation to the birth of CHRIST 5508.

XIV. THE firſt Chriſtians unanimouſly ſet *Antichriſt firſt*, and the *thouſand years* next. Hence it was that when any adverſity or any ſcandal aroſe, people ſaid preſently this was Antichriſt, or a prelude to, or the beginning, or the forerunner &c, of him. He that with-held the myſtery of Iniquity was the Roman Emperor, 2 Theſſal. ii. 8. *He* ſtood equally in the way of Judaiſm and Chriſtianity and Antichriſtianiſm: for this laſt they miſtook for a branch of Chriſtianity, and that for a ſect of Judaiſm. Some of them might underſtand this perſonally of the Emperor Claudius (ſee Lightfoot's *Chronicon*, p. 104) in whoſe reign St. Paul wrote to the Theſſalonians. When Nero ſucceeded Claudius and behaved ſo wickedly and cruelly, they went on in the ſame way and held *him* to be that Adverſary. The like thoughts were afterward entertained of Do-

mitian, Aurelius, Severus, Decius, Gallus, Volusianus and Gallienus, by the christians whom they greatly distressed. Long after Nero's death a notion prevailed that he would come to life again and prove to be the very Antichrist.

XV. THUS not only the Heretics, but the Orthodox also in general, set *the thousand years* AFTER *Antichrist*, and consequently far into the latter days; as it is expressly allowed by the *learned*, even those who themselves think otherwise. Rivetus *de Patrum Auctoritate*, C. vi. observes that the Fathers in Asia, in Gaul, in Africa, at Rome, and in other places taught this; and as most of them lived very near the days of the apostles, they recommended this too as an apostolical tradition. Dallæus *de vero Usu Patrum* L. II. C. iv. says of this error, as *he* calls it, that it is a very antient one, and that in former times the christians in general embraced it; and brings this for a proof of it, that the *whole Greek Church* maintains it to this day, and of all the great number of those who in their doctrines have a regard to the writings of the fathers, the *Latins alone* have departed

from it, and that these did not avowedly establish the contrary opinion *'till* A°. 1439 in the council at Florence. Heidegger avers that in Justin Martyr's days the whole Christian Church owned it. Dissert. Tom. 1. p. 653, &c. and p. 649: and indeed Justin himself has assured us of it as to all the Orthodox in his time in general. See also Vitringa in Apocal. p. 845 &c: and *Poireti Posthuma*. p. 643: where they both without ceremony, appeal to the *antient Jewish* Church: and likewise Joach. Langius's *Gloria Christi*, Tom. 1. fol. 270. So then it does not depend on *Papias* alone; whom people generally *decry*, without regarding what the antients say to his *praise*.

XVI. UNDER these *crosses* the faithful comforted themselves with hope in the great *promises*. It may be that something heterodox and carnal was superadded to them. Yet we find no controversy or dispute on that head 'till the middle of the third century; and then, on account of these bad additions there arose gradually an *indiscreet* aversion to the thing itself, nay even to the whole Prophecy.

XVII. SOME however perſever'd in the ſtudy of this prophetical word; but even theſe very early loſt ſight of the *proper* length of the thouſand years. And then ſeveral prejudicate opinions concurred to miſlead them: 1. In conformity to the ſeptuagint tranſlation they greatly enlarged the times of the Old Teſtament. 2. They received the jewiſh tradition which *contracts* the whole duration of the world to 6000 years. 3. They had alſo a notion that the 6000 years, though already near run out, ſhould yet be ſhortened toward the end. 4. They took the ſmall part, as they reckoned, that yet remained of the ſixth Millenary for the whole Millenium or 1000 years, by *ſynecdoche*. 5. They took the whole time of the New Teſtament to conſiſt of no more than 365 years, being as it were the days of that year of grace or acceptance, Iſaiah lxi. 2. 6. They began the 1000 years from the very *firſt* times of the New Teſtament. Such opinions brought the laſt day much nearer than was agreeable to truth: which Joh. Melchioris, with good

reaſon, looks upon as one cauſe why many omitted to record the church-hiſtory of thoſe times.

XVIII.

WHEN, through Conſtantine the Great, Chriſtianity got the upper-hand in the world, the hope of future things decayed greatly by their being ſatisfied with the preſent. At the council of Nice, however, there were yet many remaining who had gone through great ſufferings for the name of CHRIST, and what notion that great aſſembly held concerning the *kingdom of the ſaints of the moſt High*, may be ſeen in Gelas. Cizicen. Act. Conc. Nic. c. 30. Yet the dread of *Antichriſt*, tho' men were every now and then put in mind of him by the Arian calamities, went off by degrees, and the *thouſand years* were by little and little given up; *paulatim*, ſays Eſtius; by which expreſſion he indirectly contradicts thoſe who ſay that in the ſynod at *Rome* under *Damaſus* againſt *Apollinaris* the noiſy hereſy of the Chiliaſts (as Baronius *exultingly* ſays) had its mouth ſtopp'd. Agreeable to this is what we mentioned on C. xi. 2, viz, That Jeruſalem which had

been trodden under foot by the Gentiles, made ſo ſplendid an appearance under Conſtantine that Euſebius was ready to take it for the new Jeruſalem. At Conſtantinople[x] particularly the Revelation was very little regarded: for among many Fathers who lived in that neighbourhood there is not to be found ſo much as one citation from that book.

XIX. SOME began the 1000 years (whether preciſely that number or more or leſs) at the birth of CHRIST: *others* at his paſſion. Caſſiodorus, in *Complexionibus* expreſſes this plainly: *Alligavitque eum* &c.[y] *i. e.* 'And 'bound him *a thouſand years*, Rev. xx. 2. '(This, ſays he, is a *Synecdoche* by which 'the whole is put for the part: for the *end* 'of them is entirely unknown to us, but the '*beginning* of them is by common *conſent of* '*the fathers* placed at the *birth* of our LORD);

[x] Which was then the ſeat of the Emperors, and the ſcene of worldly eaſe, pleaſure and proſperity.

[y] Alligavitque eum *mille annis* (quod per figuram ſynecdoche a parte totum dicitur, quando ejus finis omnimodis habetur incognitus, qui tamen *conſenſu patrum á nativitate domini computantur*) ne crediturus gentes liberâ poteſtate confunderet. In *fine* verò *ſeculi* dicit eum eſſe ſolvendum, quando multi martyres & confeſſores *venientе antichriſto* germinabunt.

'that he might not, if he had had the free 'uſe of his power, confound the Gentiles 'that were to receive the goſpel. But he 'tells us that toward the *end of the world* he 'ſhall be looſed, and then there ſhall ſpring 'up many martyrs and confeſſors *on the com-* '*ing of Antichriſt.*' The ſame doctrine was taught by St. Auguſtine (whoſe credit was ſufficient to draw in all the middle ages into this opinion); by Primaſius (who alſo reckoned the $3\frac{1}{2}$ times as going on along with the 1000 years, from the beginning of the New Teſtament to the end of the world) and among the Greeks by Andreas Cæſarienſis, who on this occaſion lays more ſtreſs on the *date* of the *paſſion* of CHRIST. Scipio Maffei makes the following remark on the above cited words of Caſſiodorus; [z] *Quod ſubditur &c.* i. e. what he adds, viz. 'that 'in the opinion of many of the Fathers this 'ſpace is to be reckoned from the nativity of 'our LORD, ſeems to refer to an opinion 'held by *many in former times* that 1000 *years*

[z] Quod ſubditur, ſpatium hoc *multorum patrum* ſententiâ a *nativitate Domini* computari, ad opinionem *multis olim* ſubortam videtur referri, *milleſimo poſt Chriſtum anno* rerum univerſitatem diſſolutum iri & *Antichriſtum* adventurum.

'*after* CHRIST the world ſhould be diſſolv'd, 'and Antichriſt ſhould come.' Thus the ORDER *was* INVERTED, and the *thouſand years* thus ſhortned, ſet *foremoſt* and *Antichriſt* (who delay'd ſo long) was put *after them* and a little before the *end of the world*. *They* took it for granted that the thouſand years were actually in courſe; and the coming of Antichriſt, together with the end of the world, had *always* been lookt upon as near. Of this opinion were Lactantius, Jerom, the author of the *Opus imperf. in Matth.* homil. 49, Gregory the Great, and others. But as the Æra increaſed without any conſiderable revolution, men began again to allow the proper meaning of the thouſand years to take place at the *end* of which Antichriſt ſhould come.

XX. HERE indeed was a miſtake, that they wreſted *that* 1000 years in the xx^th^ Ch. *of the Revelation* to this purpoſe: but it happened luckily that they fixed upon ſomething that *chanced* to be right in the main (but *ſhewn* to be ſo by other arguments) namely 1000 years, *nearly*, from the firſt

times of the New Teſtament to the reign of the Beaſt.

XXI.

THUS matters went on till the number of years came to be actually 1000; ten Centuries being ſpent. 'At the beginning 'of the eleventh Century there were ſome '(as Baronius informs us) who taught that 'the time was at hand when the Man of 'Sin, the Son of Perdition, the Antichriſt 'ſo called, ſhould be revealed: and this 'was publickly declared in France (firſt of 'all at Paris) ſpread abroad in the World, 'and believed by great Numbers.' Now as people expected the laſt day at the ſame time, they let the Churches and Monaſteries go to ruin, many Princes and Lords travell'd to Rome, and many built Hoſpitals for the Sick and for Pilgrims, and even Abbies, into which ſome of them retired to wait for that day. Fleury's *Manners of the Chriſtians*, Dr. Emiliane's *Cheats of the Prieſts*: T. 1. p. 130 &c.

XXII. MEN were greatly forwarded and confirmed in this anxious expectation of Antichriſt, by reflecting on what paſſed in

the See of Rome. In the year 1000 after the *paſſion* of CHRIST *Benedict* IX^th^, was Biſhop of Rome from A°. 1032 to 1045: and in all appearance it was on account of this *ſcandalous youngſter* that the Greeks lookt for the number of the Beaſt in this name ΒΕΝΕΔΙΚΤΟΣ, which in Greek comes preciſely to 666. (Compare here the Gnomon on Rev. xiii. 18. §. XII.) A plain mark of this is to be ſeen in the copies of Andreas Cæſarienſis;[a] in which the name *Benedictus* is foiſted in by the Tranſcribers, and likewiſe the rubrick or lemma concerning the 1000 years which where before reckoned by him from the *Birth* of CHRIST (as may ſtill be ſeen in Arethas[b]) was adjuſted to his *paſſion*, that it might agree with the time of this Benedict. However all that happened under him was *at moſt* but a prelude to the reign of the Beaſt.

[a] A Cappadocian Biſhop, who wrote a Commentary on the Revelation more than 500 years before the time when Benedict was Biſhop of Rome.

[b] The Succeſſor of Andreas, who about 40 years after abridg'd or made extracts from Andreas's Comment.

XXIII.

AT laſt came HILDEBRAND. By his *decrees* and *exorbitant actions* many began to ſee, after ſo many warnings, whereabouts they were. What people in thoſe days thought of the matter may be found in many writers. But Aventinus has compriſed the whole in that well-known and important paſſage: *Plerique omnes boni &c*[c], 'that 'is almoſt all good, open-hearted, juſt, can-'did and undeſigning men have left it on 'record that the REIGN OF ANTICHRIST 'BEGAN AT THAT TIME.' How exactly they diſtinguiſhed between the *Reign of the Beaſt* and *Antichriſt himſelf* is not eaſy to diſcern.

XXIV. ALL the horrible things which we read of this Gregory VII^th^, are out-done by what Cardinal Benno *publiſhed* concerning him at that very time. Many, even amongſt Proteſtants, will not believe him, becauſe he was an enemy to Gregory. But we are not ſo much to mind in ſuch a caſe whether one is a friend or an enemy, as whether he

[c] Plerique omnes boni, aperti, juſti, ingenui, ſimplices, tum imperium Antichriſti cæpiſſe memoriæ literarum prodidere.

be a conſcientious or, at leaſt, an honeſt man. Virtue gains the love of men; and vice our hatred: and love and hatred are the motives that firſt impel many a man to diſcover the truth of things either very bad or very good, which otherwiſe he would have kept to himſelf and concealed from others. Benno too reckoned 1000 years from the beginning of the New Teſtament to the reign of Antichriſt: and this may be one of the reaſons he had for not ſparing HILDEBRAND.

XXV. WHEN the diſturbances raiſed by *Hildebrand* were over, ſome who had not ſeen the whole of theſe horrible doings continued ſtill in expectation; which as to the very Antichriſt was too early, and as to the reign of the beaſt was too late. Fluentius Biſhop of Florence gave out, on the appearance of a very great [d]Comet, that Antichriſt was born: on which account Pope Paſcal II[a]. went thither and in a Council of 340

[d] The ſame, as Aſtronomers reckon, that appeared again A°. 1680, and is predicted to return A°. 2255, its period being computed to be 575 years.

Biſhops (ſays Bellarmine) impoſed ſilence upon him A°. 1105. At this rate the birth of CHRIST and that of his Adverſary would have had a reſemblance as to the Star and the eccleſiaſtical aſſembly, Matth. ii. 2. 4. What attentive obſervation muſt this have occaſioned both at Florence and at a diſtance! Pity that there remain no fuller accounts of it. About the ſame year Norbertus aſſured Bernard that Antichriſt would be revealed during that preſent generation, and that he himſelf ſhould live to ſee a general perſecution of the church. (See Bernard's 56 Epiſtle.) He died A°. 1134. Bernard himſelf ſays (*Serm.* 6. *in Pſalm* xci.) *Supereſt, ut reveletur homo peccati*; i. e. 'All 'that remains now is that the man of ſin 'be revealed.' Many others ſpeak to the ſame purpoſe.

XXVI. THE farther the Æra increaſed, men found it the more convenient to lengthen the prophetical times in their Interpretations. About the year 1200 flouriſhed the Abbot Joachim; and as the Æra was now not far from being equal to the number 1260, viz. of the apocalyptical days of the Woman, he

and many others with him conjectured that great changes were drawing near. (V. J. A. Schmidii *Diſs. hiſtor, de Pſeudo-evangelio æterno ſeculi* XIII. §. VIII.) In the very year 1260 his Doctrine was condemned by a Council at Arles. He maintained partly *an Error*, that we ſhould take the 1260 days for ſo many years and in general an apocalyptical *day for a year*; and partly *the truth*, namely that the *flouriſhing times* of the church (we don't enquire as yet how they deſcribed them) and conſequently the 1000 years, muſt come *after* the deſtruction of *the Antichriſt*.

XXVII. OTHERS were aware that the calamities had begun ſome time before: for example, the unknown author who wrote concerning Antichriſt, A°. 1120, cited by Vitringa *in Apocal.* p. 747. And as the Witneſſes of the truth had ſaid *formerly* that Antichriſt was *to come*; they ſaid *now at laſt* that he *was come*, and that with a remarkable unanimity and conſtancy in *that main* point. Conſider the teſtimonies according to the order of time, in ſeveral writers and particularly in *Gerhardi Confeſſ. Cathol.* L. II.

Art. 3. Chap. 6. Fol. 581.—595.—626: and take notice how they ſpeak of him either as a calamity yet *to come*, or actually *preſent*.

XXVIII. THE dark night was now fully come on, and conſiderate people began to reflect and bethink themſelves by what time the day might break. Here again one term after another was pitched upon. The antient [c] Techonius had reckoned the $3\frac{1}{2}$ times to be $3\frac{1}{2}$ centuries, or 350 years (as the Jews did, in Juſtin's dialogue with Tryphon); and That the Waldenſes interpreted in their own favour, and conceived hopes that in 350 years from the beginning of thoſe miſerable times there would be better days: Vitringa *in Apoc.* p. 464. From the Waldenſes the Wiclifites and Huſſites took this interpretation: for T. Purvæus, an Engliſhman, A°. 1390 compoſed out of the lectures of his maſter, Wiclif, then in priſon, an Expoſition of the Revelation, in which he reckons the 1000 years from the paſſion of CHRIST to the year 1033, and from thence

[c] Who wrote A°. 390 about a thouſand years before Wiclif's days.

to A°. 1383 he assigns 350 years to Antichrist. That Wiclif himself was of this opinion appears from the 8th Session of the Council of Constance, where the 9th Article he is charged with is this: *Post Urbanum* VI. [f] &c. i. e. 'After Urban the VIth there 'is no Pope to be owned; but we must be 'governed, as the Greeks are, by laws of 'our own making.' The year 1383 fell in the reign of this Urban. Rieger, in his history of the Bohemian Brethren, §. 412, treats of the doctrine of the Hussites: and Byzynius, there cited mentions that about the year 1420 many in Bohemia were misled (through an opinion that the kingdom of CHRIST was in a little while to be set up and vengeance poured out upon the Enemies) to sell their goods even at a low price, to betake themselves with their wives and children to the [g] Taborites and to lay

[f] Post Urbanum VI. non est aliquis recipiendus in Papam, sed vivendum est more Græcorum sub legibus proprijs.

[g] These were a Branch of the Hussites who had a Castle near the small City called Tabor not far from Prague, by means of which they stood out against the Emperor Sigismund and Pope Martin Vth Crusade: and their Castle was not taken till A°. 1544.

their money at the feet of the prieſts, in order to introduce a community of goods: but that from thence there quickly enſued great ſcarcity and diſorder, and time alone ſoon confuted that error.

XXIX. IN the middle ages, when the Perſians under Choſroes, and after them the Saracens, but eſpecially the Turks, became ſo powerful and got poſſeſſion of the holy grave, the holy city Jeruſalem, and the promiſed land, many Expoſitors interpreted the Revelation of *thoſe* tranſactions. For when Jeruſalem was recovered in the firſt Cruſade and loſt in the ſecond (which was zealouſly promoted by Bernard who thought that was the time the fulneſs of the Gentiles was to come in, and all Iſrael to be ſaved) and the third came to nothing; in the year 1213 Pope Innocent III. ſent out circular letters to all faithful Chriſtians *pro ſubſidio terræ ſanctæ*, for the relief or recovery of the holy land, in hopes that they ſhould be more ſucceſsful now that the 666 years from Mahomet were near run out. After this Petrus Aureolus, Nicholas Lyranus, Antoninus Florentinus &c. interpreted each in his

own way the 666 years and ſeveral other paſſages in the Revelation of *Mahomet*; to *which* purpoſe alſo many even ſince the reformation, eſpecially among the Roman Catholicks wreſt ſuch texts. When beſides all this the Ottoman Port was eſtabliſhed about the beginning of the XIV^th^ Century, Expoſitors of this ſort took up a fancy that this was the time in which Satan was looſed (however, people had an eye at the ſame time, to the abominations of Popery) and ſo reckoned 1000 years backward looking for the beginning of them in Conſtantine's time. Fox, Gerhard and Hoe cite Gualterus Brutus, Ubertinus de Caſalis, Ferdinandus del Caſtillo and Jacobus de Teramo as of this opinion, which chiefly Brightman among the moderns has advanced. Others begin the 1000 years with Calixtus II, who muſt needs be the Angel, and the Emperor the Dragon whom he bound by wreſting from him the right of Inveſtitures A°. 1122, 1123: others with Innocent III^d^, who eſtabliſh'd the Orders of the Dominicans and Franciſcans A°. 1215. Thus was the

confuſion of the times of the Beaſt and of the 1000 years brought to the utmoſt height: however thereby a way was opened for ſetting them again in their right order, viz, the times of the Beaſt firſt, and the 1000 years after, and from hence Joannes Viterbienſis, A°. 1481, gave Sixtus IV great hopes of victory over the Turks (whom he took for the Beaſt, as Innocent before did the Saracens) and of the 1000 years. See Seb. Meyer *in Apocal. fol.* 80.

XXX.

WITH the REFORMATION there ſprung up a new light in prophetical as well as other matters; and Luther found the Hildebrandine papacy emblematically repreſented in Ch. xiii. of the Revelation. At the ſame time he could not be unacquainted with the above-mentioned [b] 350 years, ſince he had cauſed the ſaid book of Purvæus to be printed, with a preface of his own, at Wittenberg, A°. 1528: but he ſaw they were manifeſtly too ſhort, and therefore laid hold on ſomething that was righter, namely the 666 years. He was ſatisfied that the xiii[th] Ch. of the

[b] In the beginning of §. XXVIII.

Revelation has no view to the Turk, but to the Pope; and in conſequence of that, in his marginal notes expounds the 666 years of the duration of the worldly papacy. Bibliander was alſo one of the firſt who acknowledged this; and among the reformed in France Jac. Capellus, and in England Thomas Lydyat did the ſame. How Seraphinus de Fermo and others buſied themſelves from that time to wreſt ſometimes one ſometimes another paſſage of the Revelation that contained a deſcription of any horrible thing, to apply it to Luther and the Reformation, is not worth mentioning. But Luther's Expoſition ought in reaſon to be look'd upon as a conſiderable part of this whole teſtimony; tho' very few, even in the proteſtant church, have hitherto duly regarded it. He held that Antichriſt was now plainly revealed, and agreed with Lucas Brugenſis and others who reckon 6000 years to be the whole time that the world is to laſt. Hence he concluded that the laſt day was not far off, and ſo there was not ſufficient ſpace remaining for the 1000 years *to come*;

for which reaſon he could not reckon them more conveniently than from the beginning of the New Teſtament to Gregory VII. This appears from his *Supputatio*, or reckoning of the years of the world, publiſhed not long before his Death. Beſides, in his preface to the Revelation and his notes on it, there are contain'd the following POSITIONS. 1. The *firſt wo* is great; the ſecond greater; the third the greateſt of all. 2. The *ſecond wo* began in the ſeventh Century, in the Saracen hiſtory. 3. The *third wo* in C. xiii, is the worldly papacy. 4. This began in *Hildebrand.* 5. It will laſt 666 years. 6. The third wo and the ſeven vials are under the trumpet of the ſeventh angel. 7. The third wo will be *check'd* by the vials. 8. The 1000 years are, in the proper ſenſe, 1000 years. 9. The 1000 years and the times of the Beaſt cannot coincide for ever ſo ſhort a time. Other Expoſitors have maintained ſome one, and ſome another of theſe Poſitions ſeverally: but Luther (and to the beſt of my knowledge, he alone to this day) graſped all of them together in his comprehenſive knowledge, tho'

ſo long ago. Now let us add to theſe, one poſition more (which in no wiſe diſagrees with the former nine, but is rather a conſequence of them, and is maintained by Luther's fellow-labourer Francis Lambert in his *Exeg. Apoc.* p. 233, 286) namely this, 10. That the times of the Beaſt go before and the 1000 years follow after; and then we have *all the grounds of a true Expoſition.*

XXXI. ANDREW OSIANDER the elder went another way to work. He ſought for the number of the Beaſt in the hebrew word רומיית, (Rumiit) and at the ſame time gave occaſion to people's gradually quitting the number 666 in reckoning the duration of the Beaſt, and eſpouſing that of 1260. Examine his *Conject. de ultimis tempor. & fine mundi*, publiſhed at Nuremberg, A°. 1544; and his ſon-in-law Funckius's Illuſtration of the Revelation, p. 162, 203, 365 of the edition of 1596. Some ſuppoſe both the numbers, 666 and 1260, to run on parallel, and aſſign the latter to the duration of the ſpiritual, and the former to that of the worldly power of the Beaſt; as the Centuriators of Magdeburg, the *Syntagma N. T.*

(which has great affinity to their work) Jo. Balæus, Raph. Eglinus, Zach. Mutheſius, Melch. Kromayer, and others. But the well-grounded 666 years were overborne by the ill-grounded 1260 years, by רומיית, and by other ſuch names, eſpecially in Flacii *Gloſſa* and other Expoſitions that had a great run. Bellarmine, and ſuch as he, were not ſorry for this: but many proteſtants have ſtuck to this period of 1260 years, in their controverſial writings and their Expoſitions, as Hoë, Paræus, Gerhard, Cluver, Gravius, Cocceius, &c.

XXXII. Now this Year-day[1] has had many troubleſome conſequences: (1) When the 666 years were little minded, the Hildebrandine-period, which had formerly been look'd upon by all conſiderate perſons as ſo important, came to be forgotten, or at moſt made but a *part* of the papal period. They were unwilling to begin their 1260 years at Gregory VII, or lower down; for that would have made the time too long for them that thought the final ruin of Antichriſt and the

[1] i. e. the taking each of the 1260 days in the Prophecy to ſignify a year.

laſt day were very near; and the time of their waiting for theſe future things would have been too much extended, delay'd and render'd uncertain: ſo they muſt needs begin higher, and thereby left too little room for thoſe things which, in the prophecy, preceeded the riſing of the Beaſt. Many alſo of their predictions failed one after another, eſpecially in the time of the perſecution of the reformed in France, which made ſport for their adverſaries. (2) Thus the length of this period of 1260 years, when it prevailed, obliging them to ſet the beginning of the times of the Beaſt too high in hiſtory, for example A°. 257, 450, 600, 800, (a wide difference!) put a ſtop to all comparing of the prophecy and hiſtory: and many had the aſſurance to reckon among the limbs of Antichriſt the holy Biſhops of the antient church of Rome, *the latchet of whoſe ſhoes* (ſays Petrus Crugotius) they *were not worthy to unlooſe*. (3) Eſpecially, the teſtimony of the truth againſt Popery, in ſo far as it is grounded on this Prophecy, was greatly impeded. (4) No room could be found for the 1000 years: ſo, whereas all the an-

tients had placed them either *wholly* after or *wholly* before the times of the Beaſt, now men came to allow ſome *part* of the 1000 years, or the whole of them, to run parallel with ſome *part* of the 1260 years. Nay ſome begin both the 1260 years of miſery and the 1000 years of happineſs together, at Conſtantine the Great, as Napier; or both together about the time of Charles the Great, as Matth. Hoffman: the former of whom is nearly follow'd by B. P. Carl, and the latter by Caſp. Heuniſchius.

XXXIII. THE Anabaptiſtical, premature and frantick notions of the Millennium (againſt which the confeſſion of Auſburg bears a proper teſtimony) greatly contributed to bring in anew, among ſome men, a great indifference about the Revelation, and among *many* about the 1000 years, eſpecially as they thought them *paſt* long ago. If any one but gave a hint of 1000 years yet *to come*, he was ſuſpected; and thoſe were commended who thought themſelves not bound to make open confeſſion of them. Theſe therefore took up the thing ſo much the more warmly, and found means to make the very

name of the Millennium or 1000 years odious, See Crameri *arbor hæret. consanguin.* p. 76. Yet in the year 1554 at Basle some learned Refugées bore noble testimony to the 1000 years to follow after the overthrow of Antichrist; such as Sebast. Castellio in the preface to his translation of the Bible, and Martin Borrhaus on the xx^th^ chap. of the Revelation (tho' these two had had disputes upon other points); likewise Cœlius Secundus Curio in his Book *de amplitudine regni Dei*, and Alphonsus Conradus Mantuanus *in Apocal.*

XXXIV. THERE had been a long time an expectation that in the year 1588 the world would come to an end, or at least there would be very great revolutions in it. Jo. Guil. Stuckius published a particular treatise on that subject, at Zurich, that very year 1588. Take the substance of what is said by J. J. Hoffman *hist. pap. ad A.* 1219, Flacius *catal. test. verit.* §. 173, Gerhard. *loc. de extr. jud.* §. 78, and Conrad. Brussken's appendix to Beverley's chronology; and we shall find as follows, viz, antiently people added to the rise of Mahomet the

number of the Beaſt, and becauſe of the ſum of theſe two, 622 and 666, were intent upon obſerving the year 1288. About that time the Chriſtians loſt what they had 'till then kept poſſeſſion of in Syria; and men deceived themſelves with this prognoſtic, *væ mundo in centum annis*, i. e. wo to the world within theſe 100 years; and ſo made a miſtake alſo about the greateſt and laſt antichriſtian calamities, which they thought would come to an end A°. 1388. When nothing happened *that* year, they added another and then another 100, and ſo brought it to 1488 and 1588; and made alſo aſtrological calculations of them. At laſt they left off this way and no longer added the 666 years to Mahomet's times, but to the year 1032, *to* which they reckoned 1000 years from the *paſſion* of CHRIST. On this ground they were willing to ſuppoſe that in the year 1698 there would follow the deſtruction of the Turk and Popery, and the ſpreading of Chriſtianity over all the world. Lambertus Danæus inverts this order, reckoning the 666 years from the paſſion, and then adding the 1000 years; *de Antich.* p.

98. 108. compare with this Dudleij Fenneri *Theologia*, p. 172. Edit. A°. 1589. Others reckoned from the *birth* of CHRIST: whether they put the 1000 years firſt or laſt it matters not; but a great expectation there *was* againſt the year 1666, the treatiſe called *Romæ Ruina finalis* goes altogether upon this ſcheme, which gave a handle to Spizelius and Artopœus for further reflexions.

XXXV. BY ſearching the Scriptures men are *now again* come near to the ancient truth. In the beginning of the laſt century J. Piſcator, and others, put the reign of the Beaſt and Antichriſt before the 1000 Years, and aver'd that all is not yet fulfilled that is foretold to come before the end of all things. In like manner Dan. Cramerus, in his Bible with Notes, acknowledgeth that the 1000 years in C. xx. 2. do not begin till after the Hallelujah and after the Victory in C. xix. 1, 11. but he interpreted them of the peace of the church &c, (much in the ſame way as Cotterius, Zeltnerus and Mommers) and beſides, as he held the end of the world to be very near, he extends the 1000 years to

ſcarcely more than the age of a man; in which Franc. Lambertus went before him, and Zach. Hogelius, Joh. Schindlerus, Nic. Mulerius, Joh. Brunſmannus and Melch. Kromayer differ but little from him. The more conſtrain'd this Interpretation is, the more clearly it ſhews that theſe Expoſitors were ſenſible of the connexion between the xix^th and the xx^th Chapter.

XXXVI. AFTERWARD many were rouſed anew to a diligent inquiry into this point by means of Cocceius: however, they ſuffer'd themſelves to be miſled, by their ſeveral [k] *periods or ages of the church*, into many unprofitable extravagancies.

XXXVII.

A WIDE Door was opened by the worthy *Spener*, who brought again into view *the hope*, as he and others called it, *of better times*; and who carefully avoided all meddling with *particulars*, (as was very ſuitable to this new beginning) but maintained his *main point* with great ſerioufneſs and ſteadineſs, and with full aſſurance, to his death. Ever

[k] See the Introduction, §. XIII: and N°. III of §. XXXVIII of this part of the Concluſion.

ſince then the truth, in this point, has been making its way more and more powerfully, tho' incompaſſed with many errors.

XXXVIII. THE writers who now meet with the moſt general approbation are of three Sorts. 1. Some interpret almoſt every thing of the judgments upon the Jews, or on them and the Heathen alſo, early in the beginning of the New Teſtament; and reckon the 1000 years from the aſcenſion of CHRIST, or from Conſtantine the Great. Such is the opinion of Grotius, Hammond and the Author of the *Prænotiones apocalypticæ, &c.* Here the times are taken always in the *common* acceptation. Boſſuet takes this way of reckoning for granted, and beſides he places Antichriſt only a ſhort time before the end of the world. 2. Others ſtill abide by the year-day and the period of 1260 years: and thoſe of them who place the Beaſt before the 1000 years aſſign very different terms when the one ſhould end and the other begin. Joſeph Mede was one of the principal abettors of the period of 1260 years, and was followed by Henry More, Peganius, Jurieu and others. To

this clafs belong Newton, Sandhagen, Durer, Schweitzer, Zeltner, Samuel Konig, Scheurman, Abbadie, Crinfon, Drieffen, Malfchius, Kohlreiffius, Stockius, &c, tho' as to the 1000 years they differ widely from one another. 3. Many labour to fill up the whole fpace from St. John to us with only the feven Churches, or the figurative interpretation of them, and maintain that almoft every thing from the firft feal to the 1000 years is yet to come; and fo they too take the times in the *common* acceptation. See §. VI, VII. of the Preface, and Hedinger's preface to the Revelation in his New Teftament with Notes.

XXXIX. IT *is not to be wondered at* that amidft fo many difficulties, and after fo many terms affigned that have paffed without effect, many men of underftanding have in a manner given up all ftudy of the Revelation and confin'd all their reflections on it to fome general and well-known heads of doctrine viz, that the Church fhall be always ftraitned but never fhall be crufh'd; and have brought the reckoning of times almoft into difufe. Markius's Commentary on the Apo-

calypſe may ſerve for an example of this; for he there ſkilfully *confutes* many wrong opinions, but as above-mentioned on C. vi. 8. rarely advances any thing himſelf.

XL. NOBODY ſo far as I know, has hit the mark, in thoſe points that are the moſt neceſſary for the *preſent time*, more nearly than Campegius Vitringa. He has gone back to Gregory VII. (as Nic. Mulerius had alſo done) and has diſcovered and demonſtrated the agreement of the prophecy and the completion in the *facts* themſelves, without helps from the calculation of the *times*, for he had a miſtruſt of the year-day, and yet did not for that depend upon the *common day*. By this he has given a notable blow to both thoſe *erroneous reckonings*, and has not fallen much ſhort of the *true*, which goes in the middle way between them. See his *Anacriſis apocal.* p. 460 &c. In this path he leads his reader through the rage of the enemies and the overthrow of them, directly to the contents of the xx^th^ chapter.

XLI. THUS the true and ancient order is reſtored: viz, ANTICHRIST, the THOUSAND YEARS, the END OF THE WORLD.

XLII.

THIS may ſerve for a brief HISTORY *of the* EXPOSITIONS of this Prophecy, according to their *principal variations*: from whence many advantages may accrew to thoſe who deſire to profit by it. I. We may ſee how amidſt this ſtrange and manifold variety of opinions the progreſs of the truth has been retarded through the juſtling of ſo many errors; and yet glimpſes of it have been ſeen in all Ages, and it has *made its way* through them. II. Let any one, antient or modern Expoſitor of the Revelation fall into a man's hands; he needs only to look how he explains the *forty two months* of the Beaſt, the *number* of the Beaſt, and the *thouſand years:* and thereby he will preſently ſee *what grounds* he goes upon, and ſo be able to avoid the *falſe*, and receive the *truth* and make farther proficiency in it. III. Hence it is manifeſt that the *conduct of men* in their affairs depends in a great meaſure on the *true* and on the *falſe interpretation of the prophetical word:* and hereby we are admoniſhed to ſuit ourſelves wiſely to the times we live in. The following V^th^ part treats more at large of this ſubject.

XLIII. BUT eſpecially, hereby ſome *errors* fall to the ground, either *antient* ones which in modern times have been plauſibly ſet off, or *new* and lately ſprung up: ſuch as I. The *error* that the times of the Beaſt and the 1000 years run on parallel with one another. However narrow the bounds were into which the antients otherwiſe contracted the times, they never allowed the leaſt part of theſe two periods to be cotemporary. II. The *error* that the 1000 years began in Conſtantine's time. III. The *error* that a DAY in the Revelation ſignifies *ſometimes* a common *Year*, or *every where* a common *Day*. On the other hand we are the more ſenſible of the benefit of the *fundamental poſitions*, and the *marks of a true Expoſition* which we have laid down in § XXXI, XXXII of the Introduction, in the III[d] part of the concluſion, and in §. XXX of this IV[th] part.

XLIV. THE more ſtrictly any man ſhall examine THIS *whole* [1] *illuſtration of the Revelation*, the more, I hope, he will be convinced

[1] Viz, the introduction, the expoſition itſelf, and the concluſion.

that I avoid all the abovementioned errors, and propoſe nothing that claſhes with the true principles, but rather adopt them all. As to the calculation of the times, many have gone in *the middle way before me:* [m] ſo I offer *nothing new* on that head but a preciſe *determination of the length* of the prophetical times, which goes in *that middle* way. *This* is not only *conſiſtent with* thoſe things which have been formerly *diſcovered by others, but alſo* CONFIRMS *them* and is *confirmed* by them. And thus there appears again that agreement with *former Expoſitions* which was required in the end of the III[d] Part. 'Tis true the truth of the Expoſition of the word of GOD, in prophetical as well as other points, by no means depends on the conſent of men in their opinions, or on their authority; yet it is of great uſe to read former writers: for as every man who writes any thing *now* hopes to benefit others (if he does not, he would do better to let alone writing); ſo he ought candidly to judge that others *before him* wrote with the like hopes, and con-

[m] See Introd. §. LIII.

ſequently to improve himſelf by help of their gifts, their labour and knowledge, and by their miſtakes too. And as *in every age* GOD has beſtowed on the lovers of truth *ſome* knowledge of it, it is truly no eaſy matter to collect it *all* together: but when an Expoſitor does *not ſearch* in their writings for what has been already beſtowed on them and may be found there but minds the text *only*; many things may remain hidden to his eyes, and he may be long perplexed about places that are cleared already by others. For my part I have made the beſt uſe of them that I could; and I hope I am thereby enabled to do others the better ſervice.

PART VII.

CONSISTING of wholeſome Admonitions how to avoid all abuſe and miſtake and to make a right and profitable uſe of the foregoing, and ſuch like reflections on the propheticall ſcriptures.

I. THE events related in hiſtory from St. John's days to our times agree moſt exactly with this ſublime Prophecy: by which *agreement* the *truth* of the *word of* GOD is moſt clearly and irrefragably proved againſt all *Infidels*; the *truth* of the *Chriſtian religion* againſt the *Jews*, *Turks*, &c. nay the truth of the *Evangelical religion* againſt *Popery*.

ABBADIE, not long before his death publiſh'd a large expoſition of Ch. vi, vii, viii, and ix, of the Revelation, entituled, *The triumph of Providence and Religion*, as a Supplement to his treatiſe of the *truth of the Chriſtian religion*. Now all that he advanceth, in the beginning of his I^st^ part, p. 16, againſt the *ſcoffers*, and in the concluſion of his IV^th^ part, p. 663, againſt 1. the *Heathen*; 2. the *Jews*; 3. the *Mahometans*; 4. the *Arians* and *Socinians*; 5. *Roman-catholicks*; 6. *Atheiſts*, *Deiſts*, *Sceptics* and *Infidels*; all this, I ſay might be built ſtill *more firmly* on the grounds of *this* preſent Expoſition.

II. IN the *Revelation* the *holineſs* of GOD is amply diſplayed; and therefore both the expoſitor and the reader of it ought to have their hearts prepared to ſhew a holy fear and

becoming reverence. Whatever GOD teacheth, that we ought to apply ourſelves with diligence to learn; neither ſeeking for more, nor contenting ourſelves with leſs: and we ought alſo to apply it all to *his glory* and *our ſalvation*, and to the exciting of our *devotion*; and not waſt all our labour on *meer knowledge*: But many deal with the Prophecies as they do with an Enigma. Before it is ſolved, they have a tickling impatience, a longing expectation, and an agreeable ſolicitude about it: but as ſoon as it is ſolved, they are weary of *this*, and want a *new* one. And therefore we may fairly conclude that if any man could at once give full and ſatisfactory anſwers to all the queſtions among the learned, he would have little thanks from them; for he would but only ſpoil their play and their paſtime. But thoſe who receive the truth with due thankfulneſs and reſpect, as ſoon as they come to the knowledge of it apply it to uſe; and that particularly as well as in general.

III. MANY men if they would exerciſe themſelves more in meditating on the word of GOD, his promiſes, and his judgments,

both in paſt times and thoſe that are yet to come, would not find their labour in the uſe of their faculties ſo fruitleſs; but would be *ſenſible* of the almighty Power, the goodneſs and faithfulneſs of GOD, and find in that *ſenſe* more ſtrength to overcome themſelves and all either inward or outward oppoſition than in the reſtleſs agitation of their *own thoughts*. Thoſe Pſalms whoſe beginning often expreſſeth the ſenſe of the ſharpeſt inward trouble and temptation, yet end in a delightful deſcant on the divine Oeconomy. GOD has not exhibited his promiſes to his Church in vain: but if no one in particular will chuſe to enjoy the comfort of them, to what purpoſe are they recorded in the Scriptures?

IV. THOUGH our Forefathers, and their reſiſting even to blood the *Proteſtant Church* has attained to the enjoyment of a *liberty of conſcience*, the high value of which thoſe ſouls alone know how to prize who have with difficulty eſcaped the iron furnace of Romiſh ſlavery. The enjoyment of this liberty many take to be their acknowledged right and make uſe of it according to their

ſkill and ability, not only for their own private eaſe and comfort, but alſo openly in all their behaviour, converſation and writings; and yet theſe very men do not ſcruple *inconſiderately* to pronounce it *all*, one part with another, to be one mere *Babel*. But though, alas! there are diſorders, too too many, in all places; yet there is a great difference between *other Churches* and *that* which *in the prophecy* is called *Babylon*. As depraved as Jeruſalem was, yet it was no *Babel*. ——

——— On *this head* we are taught, in the Revelation, *to judge not according to appearances but to judge righteous judgment*.

V. THE times in which, one after another, holy men's lot falls, are either thoſe near about the terms or *boundaries*, when one period is near run out and ſomewhat elſe is going to appear; or *middle* times, in which one or more generations may paſs without any remarkable change. In middle times one may be in ſome meaſure indifferent: but the

times near the bounds require watchfulneſs, and will *make* thoſe watchful who are willing to be awaked. The Iſraelites were to behave themſelves, while they were in the midſt of their Egyptian ſlavery or Babylonian captivity, in a manner very different from what they were to do at the *time of their going out* of Egypt, *or return* from Babylon.

VI. THOSE who enterprize great, fine, ſpecious and important things ought not, 'tis true, to ſuffer themſelves to be diſcouraged from what they are well *aſſured* they have *a call* to: but yet they ought to conſider too, what is or is not practicable at *this time*, while there are yet ſo many helliſh obſtacles in the way: leſt they ſhould be ſcandalized if they have not preſent ſucceſs More ſuch cautions are to be ſeen in the IV^th and V^th part of this concluſion.

VII. WE are NOW to expect SOON, one after another, the *Calamities* which the OTHER BEAST brings on for the ſervice of the *firſt*; the HARVEST, and the VINTAGE; the *pouring out* of the VIALS; the JUDGMENT of BABYLON; the FINAL RAGE of the BEAST, and his DESTRUC-

TION; and the BINDING of SATAN. O how *great* are these *Things!* how *short* the *Time!*

WHAT is it then we stand most in need of? WISDOM, PATIENCE, FIDELITY, WATCHFULNESS. It *cannot, it must not be* that we should *continue* settled on our Lees.

THIS is no agreeable Message and Injunction to Flesh and Blood, if it be rightly [n] understood. The *Wise*, the *Mighty*, the *Noble* of *this* World are astonished when they are told there will soon *be a* GREAT CHANGE. Nevertheless *the things which shall be* (Rev. i. 19.) WILL BE.

VIII. WHAT particularly the *Numbers*, which in Daniel were sealed and were first opened by means of the Revelation of JESUS CHRIST, and also come out so punctually; what *they*, I say, may contribute to the *conviction of the Jews*, is left to the consideration and the trial of those who are qualified to understand the Prophets and to deal with the Jews. See Introd. §. XXVIII at the end.

IX. MANY do not regard such things as these: and among *others* there are so many

[n] See Jerem. xlviii. 11. and Zephan. i. 12.

miſconceptions, ſo many evaſions and objections againſt the *whole* or againſt ſome *particular points*, that when a Man thinks he has diſpatched ten of them, a hundred ſtart up in their ſtead. Often indeed they themſelves deſtroy one another, but are of ſuch a nature that though they are eaſy to be anſwered *ſingly*, yet with their *multitude* they would wear out any Perſon that would take the trouble to anſwer them all.

Now I have laid all open to all the World. He that cares not for it may let it alone: *He that can receive it*, let him receive it.

How *many important things*, O LORD, JESUS, *in* THY REVELATION, *lie open to* thy *ſight*, *which my dim eyes have overlookt!*

Do *thou out of thy Fulneſs ſupply wherein I am deficient*, *both for me and for others.*

To *thee be the* GLORY *and the* POWER *for ever and ever!*

SHORT

REMARKS

OR

MARGINAL ANNOTATIONS:

BEING A

SUMMARY of the whole EXPOSITION.

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I. 1—3. THE magnificent *Title* of the book.

4—6. THE *addreſs:* which gives this book the form of an *epiſtle*.

7, 8. A *ſummary* of the whole book.

9—20. St. John relates in what *manner* he was *appointed* for delivering this important prophecy.

PATMOS lies in the midſt of thoſe regions of the world in which the prophecy is fulfilled.

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I. 13. FROM this majeſtic *deſcription* of JESUS CHRIST are taken his *titles* in the following epiſtles to the ſeven Angels of the ſeven Churches.

II. 1. THE ſeven CHURCHES in Aſia, and eſpecially their *Angels*, are exhorted to repentance and conſtancy, and the *coming of the* LORD notified to them. To them that *overcome* glorious things are promiſed. The three firſt and the four laſt addreſſes, have a particular connexion with one another.

III. 20. THE coming of the LORD in all theſe addreſſes (excepting only that to the Angel of the church of *Smyrna*, for a particular reaſon) is notified as *nearer and nearer* in each of them: therefore in this laſt it is ſaid, *Behold I am ſtanding at the door and knocking*.

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IV. 1. HERE begins the MAIN VISION which extends to C. xxii. 5.

V. 1. IN the ſeven SEALS which are opened *quickly* one after another, is expreſſed the giving of *all power in heaven and in earth* to the LAMB.

VI. 1. THE four *firſt* ſeals relate to *viſible things*, and repreſent how all *times* of (1.) Victory and (2.) War, (3.) all the *ſeaſons*, *plenty* and *dearth* and (4.) all general calamities are in the power of the Lamb: and of each of theſe a *ſample* is given in the reign of Trajan, in the eaſt, weſt, ſouth and north.

9. THE three *latter* ſeals relate to *inviſible things:* viz, the fifth to the *Saints departed* and the Martyrs; the ſixth to the *dead that are in miſery*; and the ſeventh to the *Angels*,

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VI. 9. particularly *thoſe ſeven* to whom the ſeven *trumpets* were given.

11. THIS *chronos* reaches from A. D. 97 to A. D. 1208, when to the *Martyrs* under *heathen Rome* were added thoſe under the *Romiſh Papacy*.

VII. 3 BY this ſealing, the *choſen ſeed* from among Iſrael were preſerved againſt the following Plagues.

9. HERE is a *multitude* of ſuch as were gone out of this world to a happy ſtate in the other. After this, *more ſuch* multitudes appear.

VIII. 6. OF the ſeven ANGELS, one after another ſounds the TRUMPETS given them: whereby the [a] BRAKE is applied to

[a] A BRAKE is an inſtrument uſed in dreſſing of *flax*, by which that part of it which is of no other uſe but to be *burnt* is by *repeated ſtrokes* bruiſed and crumbled, and ſo prepared to be readily ſeparated by the teeth of a ſtrong comb from the *uſeful* part, whereof *linnen*, of various *degrees of fineneſs*, is made.

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VIII. 6. the power of this world, ſo that at laſt it muſt all revert to the dominion of JESUS CHRIST. The whole prophecy and the completion of it always go on in the *ſame order* together.

7. THE trumpets of the four *firſt* Angels have a particular connexion with one another, and relate to *viſible things*. The trumpet of the *firſt* angel was fulfilled, in the eaſt, by the great ſlaughter of Jews in the II[d] century: that of the *ſecond* in the weſt, in the III[d] century, by the irruption of foreign nations: of the *third*, in the ſouth, in the IV[th] century, by the Arian calamities: of the *fourth* in the northern region, in the V[th] century, by the ruin of the Roman empire.

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VIII. 13. THE trumpets of the three *laſt* angels have a particular connexion with one another, and bring with them *three* WOES which run in a track from eaſt to weſt. The *ſecond* broke out about the Euphrates, the *firſt* farther eaſt, and the third in the weſt. The *firſt* was great; the *ſecond* yet more heavy: the *third* worſt of all. There is always an *interval* between each two.

IX. 4. THOSE that are *ſealed* are *of the tribes of the children of Iſrael:* thoſe therefore that *had not the ſeal* are the *other Jews.* Theſe were at that time very grievouſly oppreſſed *in Perſia*, where they had formerly been very powerful.

5. FIVE prophetical months are 79 Years full, from A°. 510 to 589, after which it fared

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IX. 5. better again with the Jews in Perſia.

11. ABADDON, *Apollyon:* deſtroyer.

13. THE ſecond wo is the *killing* of ſuch numbers of men by the *Saracens.*

15. A PROPHETICAL hour and a day and a month and a year make 207 years nearly; from A°. 634 to 840.

20. SCARCELY was the ſlaughter made by the Saracens a little abated, but the *worſhip of images* was firmly eſtabliſh'd in the eaſt A°. 842.

X. 1.--XI. 13. HERE is a *previous* declaration of the ſcope of that *moſt important* trumpet of the *ſeventh* angel.

X. 6. THIS non-chronos reaches from the *oath* of the angel to the *binding* of ſatan.

XI. 2, 3. THESE 42 months, and *theſe* 1260 days are to be underſtood in the uſual acceptation,

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XI. 2, 3. and mean *common* months and days; and are yet to come. Yet the mentioning them here ſo long before is in no wiſe [b] improper; ſince the *whole* period of which they are a *part* began before the end of the ſecond wo.

15. THE trumpet of the *ſeventh* angel extends from the middle of the IX^th century to the end of the world: and WE *are actually under it.*

XII. 1. THE prophecy does *not* begin again anew at this place: we are only ſhewn how the trumpet of the ſeventh angel (the contents of which were written in C. XI. 15—18.) is carried on from C. XI. 19. XII. 1. to C. XXII. 5; and that the execution of it reaches even into eternity. The twelve ſtars are the twelve

[b] See Note p. 6.

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XII. 1. tribes of Iſrael *at their converſion.*

3. Satan has not been mentioned from the beginning of C. iv. i. e. in all this Viſion: but now his appearance is ſo much the more horrible.

6. THESE 1260 *prophetical* days are 657 years full, and contain in them the *church of Bohemia* from the planting of the chriſtian religion there A°. 864, 'till the breaking out of the reformation A°. 1521. At the end of the 1260 days the *Reformation* begins: and at the end of the 3 ½ times the *thouſand years* begin. The former of theſe revolutions was a great one and a good; the latter yet more ſo: and they are the one to the other as the day-break to the riſing of the ſun.

12. THIS WO IS THAT THIRD WO.

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XII. 12. The angel of the abyſs had brought on the *firſt*; and the four angels by the Euphrates when looſed, the *ſecond: Satan himſelf* raiſes the THIRD.

THE ſhort time, or few kairoi, makes 888 $\frac{8}{9}$ years, as afterward the 3 $\frac{1}{2}$ times make 777 $\frac{7}{9}$ years. Theſe two periods begin the one before the other, but end together. In both of them is included the number of the Beaſt, which makes 42 prophetical months or 666 $\frac{6}{9}$ years, as a Chronos is 1111 $\frac{1}{9}$ years, and two Chronoi or 2222 $\frac{2}{9}$ years an Aion or Ævum, C. xiv. 6. The proof of this may be ſeen in the *Introduction*.

THE third Wo, the 3 $\frac{1}{2}$ times of the Woman, and the times of the Beaſt have been *in their courſe* a long time, are ſo AT PRESENT, and are *haſtening quickly* to their END.

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XII. 12. Toward this end that which was previouſly declared in C. x, xi. will be fulfilled.

As *to* us, the xiii^th and xiv^th chapters require *our moſt ſerious conſideration*; and NOW is the *peculiar time for us* to reap benefit from this prophecy.

XIII. 1. By the *ſea* is underſtood the weſt. Here the *Hildebrandine Papacy* is deſcribed, from A°. 1077.

11. This *ſecond Beaſt* will NOW SOON break out with his horrible *abominations*. Hereafter he is ſeveral times called *the falſe Prophet*.

XIV. 6. The voice of *this Angel* was heard at the beginning of the laſt century; and that of *him who follow'd him*, about the middle of it.

10, 11. This is the *moſt dreadful Threatning* in all the holy

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XIV. 14-20. ſcriptures. See §. IX. of the Preface.

THE great *Harveſt* and the great *Vintage* are near, *at the door*.

XVI. 1. THE VIALS of the four *firſt*, and ſo likewiſe the VIALS of the three *laſt Angels* have (as was the caſe in the trumpets) a particular connexion with one another. The trumpets, fetching a *long compaſs*, aim their blow at a *third part*, and ſtrike at the *kingdom of the world:* but the *Vials* proceed *ſpeedily* and ſtrike *directly* at *the whole*. They chiefly concern the *Beaſt*, *as* he has inſinuated himſelf into the *kingdom of the world* or temporal power.

XVII. 8. THE duration of the Beaſt is here divided into three portions: 1. as he *was* in being in the time of his number, viz. 42 months or 666 years.

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XVII. 8. 2. as he [c] *is not*, but on the contrary the *Woman* has *ſubdued* and rides upon the Beaſt: 3. as he *will* rage at his latter end, as the ſpecial and very *man of Sin* and *ſon of Perdition*. What is here propheſied concerning Babylon, or *Rome*, comes to paſs in the middle or ſecond portion, which is yet to come. We muſt be careful to obſerve the difference between the *Beaſt* and the *Woman:* and alſo look for it in the proper places.

9. EACH Head[d] of the Beaſt has *only one meaning*; but the

[c] A *Beaſt* (or rather *wild Beaſt*, θηρίον), both in Daniel and here, is the Emblem of a Series or Succeſſion of Men exerciſing a lawleſs arbitrary Power. Therefore when the *Power* is gone, the *Beaſt* is in ſtrict propriety ſaid *not to be*.

[d] The POPE (meaning by that word the *whole Series* of Popes from *Hildebrand* to the *Son of Perdition*, *incluſive*) is the *Head* of that Beaſt, or *King* of the Subjects of that Power. But as the Beaſt is deſcribed as having ſeven Heads, each ſignifying a King and alſo a Hill as the Seat or Throne of his Kingdom; the *whole Series* of Popes muſt be divided into *ſeven parts*, *each* of which *particular Series* is *one Head*, that is, *one King*, who reigns on his peculiar and *appropriate Hill*.

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XVII. 9. *thing* that is *meant* is a *compound*, viz. a king and a hill together. The 1st head is the reign of the pope on *Mount Cælius*, in the *Lateran*; the 2d, on the *Vatican Mount*; the 3d, on the *Quirinal*; the 4th on the *Eſquiline Mount*, where ſtands Maria Maggiore. The remaining three, time will ſhew us.

16. THE BEAST *himſelf* with the concurrence of the *ten* KINGS *that adhere to him*, will *make the* WHORE *deſolate:* She has *nothing to fear* from the PROTESTANTS.

XVIII. 4. THIS coming out of Babylon will be a little before her Plagues come upon her.

13. IN the midſt of the Greek text ſtands the Latin word *Rheda*, for a Chariot: which hints at Italy; as the Chaldaic word in the Hebrew text, Jerem. x. 11. does at the Chaldeans.

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XIX. 2. HERE the requeſt of the Souls under the altar, repeated in their very words, is tranſpos'd into a ſong of rejoicing.

11. HERE comes on the great ſlaughter, in which the Beaſt together with the falſe Prophet are deſtroyed.

XX. 1. SATAN had a little before (under the third wo, ſo late as C. xvi. 13) committed an enormous crime: and now, after beholding the deſolation of Babylon and deſtruction of the Beaſt, he is bound and impriſoned.

2. WE muſt carefully diſtinguiſh between the *two-fold* 1000 years; the one mentioned in verſe 2, 3, 7; and the other in verſe 4, 5, 6.

XXI. 1. THE new Heaven and the new Earth, together with the new Jeruſalem belong to eternity, C. xxii. 5.

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XXII. 6--21. THIS Concluſion of the Book anſwers in every part to the Preliminaries.

10, 11. AN Expoſitor alſo ſhould be ſincere and a plain-dealer, and not be moved with either the gain-ſayings of Scoffers and Hypocrites, or the ill uſe that may be made of the Myſteries.

18, 19. THOSE alſo *add* and *take away*, who oppoſe a well-grounded and conſcientious *Reviſion* of the *original Text* of this ineſtimable Prophecy, and frighten away People from the *ancient purity* of it under the Name of a dangerous Innovation.

20. LEARN, whoever you are that hear this, to ſay,—and ſay indeed heartily, COME.

THE END.

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